Church Life

Chicago, Ill., June, 1910.

PULPIT SUPPLY.

Deviating from the usual custom of having the pulpit occupied by different preachers during the vacation of the pastor, the committee on pulpit supplies determined that it would be for the best interests of the church to have the pulpit occupied by only one preacher, during the entire period, as nearly as possible, of the pastor's absence.

It was the judgment of the committee that in this way the work of the church could be better carried on without interruption, so that on the pastor's return he can resume his duties with all the departments of the church in working order, and prepared for aggressive work during the remainder of the summer and the following fall and winter.

The committee was very fortunate in securing the services of the Rev. B. D. Thomas, D. D., of Toronto, Canada, to occupy the pulpit until the return of our pastor, commencing on the last Sunday in June.

Dr. Thomas comes to us with the reputation of a strong, forceful and effective preacher of the Old Gospel, and it is confidently expected that his sojourn with us will greatly edify and stimulate all to zealous and earnest efforts in the work of the church.

Dr. Thomas, in his letter of acceptance of the committee's invitation, wrote: "I hope that my coming will prove a mutual blessing and uplift to us."

Let every member of the church while in the city, by his and her presence and active and earnest co-operation with the efforts of Dr. Thomas, endeavor to fulfill the hope expressed by him in his letter of acceptance.

IN MEMORIAM.

In the passing away of Ezra Dixi Neal, which occurred on May 26, 1910, our church suffered the loss of one of her most valued and honored members. A native of Meredith, New Hampshire, he was born June 21, 1839, the youngest of a family of eleven children—four of whom survive him—born to John and Lois (Mead) Neal.

In his childhood home he was taught to reverence God and trained to habits of self-reliance and all that makes for right living. His parents, while conservative in all things relating to a well-ordered New England home, were strong in their power of initiative, so that though they were among the last to abandon established New England customs, such as "fast day," they were first in their community to substitute other refreshments for spirituous liquors when entertaining the minister, friends or neighbors. Growing to manhood among the hills and picturesque scenery of his native state, he imbibed much of the spirit of his environments, and never outgrew his fondness for things beautiful, simple, natural, and withal his love for poetry, which he read with intense delight. The development of this side of his nature, perhaps it was, that gave him broadness of vision and made him tolerant of others whose experiences differed from his, and who viewed things differently; while his simplicity and naturalness and love for things beautiful enabled him to see things in their true relations to the real experiences of life. In 1864 Mr. Neal came to Chicago to engage in business with his eldest brother, Mr. Darius Jay Neal, and lived here continuously till his decease, with the exception of two years spent as manager of a saw mill near Manistee, Michigan. On January 7, 1870, he married Miss Lavinia S. Leavitt, also a native of Meredith, New Hampshire, where she lived until their marriage. She was characterized by calm courage and womanly virtues; and in the fullest measure was a trustful, loving helpmeet.

She had been a Congregationalist, but on coming to Chicago united with the First Baptist Church, and until her decease, some twenty years ago, wrought faithfully and well in the Master's service among us. Of two children born to them, Edith is married to Mr. Charles H. Perrine and resides in Chicago, and Grace, who is married to Mr. Harry W. Mills, and lives at Wagoner, Oklahoma.

On coming to Chicago Mr. Neal united with the First Baptist Church, and during the forty-six years that he continued with us he exemplified in all his varied relations the whole-hearted, clean handed, pure minded and helpful Chirstian man that he was. He served as Sunday-school superintendent and trustee, but was best known as a deacon, being senior deacon at the time of his decease. He was a man of quiet, even temperament, deliberate in his actions, thoughtful of others, and just in his judgments; so that his counsels and advice were often sought and few important committees were appointed that did not include him. Deacon Neal was simple in his life, domestic in his tastes, a faithful friend and in everything sincere and natural—a man to be trusted and loved. During the past three years he had been in failing health, but his Christian faith

never failed him. Repeatedly, while hoping to regain his health, he expressed his readiness and willingness to go, and at the last, when his strength was ebbing away, he requested that the beautiful lines of "Jesus, Savior Pilot Me," be read to him, and so, he entered into rest. His was a sweet and gentle spirit whose example was an inspiration and help while he was with us, and whose influence shall abide with us as a lasting benediction.

R. B. T.

THE WOMAN'S BENEVOLENT SOCIETY.

The month of June is for us the time of separation, rest and recuperation after the busy winter. Let us hope it may indeed prove to be. "The blithe season that comforts every sense, Steeps all the brain in rest, and heals the heart."

We have talked out our plans in very sober earnest, then cut, fashioned and sewed, given dinners, suppers, and teas, tried hard to meet our obligations and succeeded, and are very thankful; have not grumbled because our roses had thorns, just been thankful our thorns had roses. Our president, Mrs. Williams, goes abroad for a much-needed rest and change. She certainly has wrought well for the society this season, as she always does. Our love and best wishes go with her.

Mrs. Marshall goes to Canada to visit her dear daughter and sister. We know she will be happy, for with her, happiness is a matter of habit, and she carries sunshine with her wherever she goes.

Mrs. Gillette has gone to Lake Forest where the grand trees, flowers, and all nature appeal to her gentle, loving heart. Our dear Mrs. W. E. Smith will be house-bound for some weeks on account of injury to her arm, resulting from a fall on the hardwood floor at her home. We must not forget her when we are summering in the pleasant, quiet places of our choice. Let us think daily—

This is my Father's world,
He shines in all that's fair:
In the rustling grass I hear Him pass.
He speaks to me everywhere.

This is my Father's world,
From His eternal throne,
He watch doth keep while I'm asleep,
And I am not alone.

This is my Father's world.
Should any heart be sad?
The Lord is King—let the heavens ring—
God reigns—let the earth be glad.

—Mrs. J. A. J.

WOMAN'S MISSION CIRCLE.

The program of the May meeting, which had an attendance of sixty-five, was varied and attractive. Miss Jenkins interested all by her description of the work among the Slavs in Pennsylvania. She told of the founding of the first Slav church in America, some thirty miles from Pittsburgh, and described their family life as she sees it. After a musical selection by Mrs. Marshall and Mrs. Downe, Miss Jensen of Seattle told of her work among the Danes and Norwegians, speaking of its preblems, its possibilities and its needs, and closing with a strong appeal for more helpers. A poem, entitled Columbus, was then beautifully read by Mrs. Atwell, after which we were privileged to hear Mrs. Hansen, who has been working in Burmah for the last twenty years. She spoke of the inspiration it gave her to meet so many earnest workers, and told of her work among the wild people of India, and what a blessing it was that it took from one to two years for a missionary to learn their language, giving, as it did, an opportunity to learn their customs, and even their thoughts; she spoke of their intense fear of the evil spirits, believing them to be hidden in every corner and turn, and their sacrifices to appease them. Mrs. Marshall and Mrs. Downe then sang, by request, "The Beautiful Hills of the Bye and Bye," and were followed by Miss Peterson of Japan, who gave some of her experiences after a little more than a year's stay in that country. She described a week's work, told of the forming of a cooking school and gave some of the results, and closed by singing with deep feeling, "His Eye is on the Sparrow." Miss Sollman of China next described a trip into the country, accompanied by her Bible woman, whose life story she told, giving an account of her acceptance of the Gospel of Christ and the work she had accomplished. Another solo by Miss Peterson closed the formal meeting, which was followed by a social hour, affording an opportunity to get acquainted with these missionaries.

At the closing meeting of the season, on June 10, eighty-seven were present. A feature of this meeting was the presence of the graduating class of the Missionary Training School, two members of which contributed largely to the interest of the occasion by descriptions of their work in Mexico. One of these, Miss Mendez, designated the two great evils of that country as intemperance and corruption in the Romish church. The other, Miss Garcia, spoke of her high privilege in being permitted to work for the Master among these people and of the special favor she had in being permitted to further her preparation for work by attending the Training School. Miss de Clercq read an interesting letter from a former student of the Training School, now a missionary in Mexico, dealing with many of the problems and methods of mission work there. Mrs. Paige gave some interesting statistics relative to the work in Mexico, and traced the development of that country from early times, showing the commercial and industrial growth of the people. Following this, Mrs. Fisher, for twenty-seven years a missionary in Japan, gave a fascinating sketch of the development of mission work in the Tokyo field. She contrasted the first Christmas spent in the country, when forty assembled to participate in a program, prepared by one of the four missionaries present, with the last Christmas celebration, when 2,000 gathered at the seventeen stations, and enjoyed the exercises planned and carried out by the natives themselves; and when, contrary to the Japanese idea, there was no show of levity, but everything was done in the spirit of the event commemorated. She further emphasized the urgent

need of a worker to labor in the Training School at Tokyo. Mrs. Donnelley urged the necessity of remembering the mission work during the summer months and keeping up the contributions throughout the year, since expenses on the field are not diminished during the vacation season. An expression of sympathy was accorded Mrs. William E. Smith, who is suffering from a serious injury resulting from a fall; and after the president, Mrs. Gillette, had requested all to remember the next meeting in October, and to be present with their birthday offerings, there followed a most enjoyable social hour.

Maude L. Foster, Secretary.

SUNDAY-SCHOOL WORKERS.

More than thirty attended the third monthly meeting of the Sunday-school workers, on May 13, although it was the time of the closing session of the Northern Baptist Convention, and spent a delightful evening. The superintendent called the meeting to order at 7:30, all joined in singing, "Work for the Night is Coming" and Brother Merrill led in prayer. Mr. Spinney gave an encouraging report of the primary department; and Mrs. Wigney reported that, since the graduation of the Teachers' Training Class, several of the girls had been installed as regular teachers in the school, and one had accepted Christ, and one had been baptized. The minutes of the preceding monthly meeting were read and approved, and then the Rev. Donald D. McLaurin was introduced as the speaker of the evening. He announced as his subject, "Opportunity and Responsibility of the Sunday-school Teacher," and prefaced his remarks with the quotation, "Hell is paved with good intentions." He then proceeded in a most graphic manner to show the teachers' opportunity to save both the soul and the life of the pupil, and the necessity of prompt and determined effort; and also of the responsibility of the teachers' work. The address was a powerful one and every eye was riveted on the speaker, and I am sure every heart responded to the message. The writer was deeply impressed with the thought that in the present day, when so many city pastors are engrossed with outside affairs and have little time for the development of the young of their own churches and Sunday-schools, it is all the more essential that the lay members use every effort to save the rising generation and preserve the church membership. At the close of the address the meeting assumed a social character, and refreshments were served through the courtesy and generosity of the superintendent and his good wife, thus happily closing an enjoyable evening that will be remembered by all present.

William Wigney, Secretary.

CHILDREN'S DAY.

The second Sunday in June is set apart as Children's Day and our school celebrated it in splendid fashion. Our Brother Piercey, chairman of the decorating committee, fairly outdid himself. The whole front of the organ loft was one mass of foliage and flowers, surrounding the motto, wrought in ferns and carnations, "Welcome to our Sunday-school." Also the front of the platform was banked with flowers, and on the platform were arranged about fifty of the rarest and most precious blossoms, comprising the beginners in our school, whose bright, happy faces and innocent and pretty manner attracted the admiration of all. Members of the Primary, Junior and Intermediate Departments and the Bible classes filled the main body of the house, while the remainder of the audience occupied the side and rear seats and enjoyed the scene. The exercises, emblematical in character, represented every department of our school. All who took part did well, having been thoroughly drilled by our sister, Mrs. R. F. Bennett, and her committee, who deserve great credit for their faithful and persistent work. Our genial superintendent presided and was in his element. Mrs. Lumley handled the little fairies of her department in true motherly fashion. Mrs. Spinney, at the head of her department, presented a picture of supreme happiness; and her able assistant, Miss Clara de Clercq, led the little ones in their songs. The whole scene was one suggestive of Heaven, itself, and will long be remembered. An especially pathetic feature was the memorial, when the roll of our departed ones was called, and little Frances C. Milhuff, with her childish voice sang "The Sweet Bye and Bye." All tried to join in the chorus, but tears glistened in the eyes of many. "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven," was the sentiment of our Savior when on earth.

W. W.

OUR KINDERGARTEN.

In this, God's fairest garden, each little human plant is a "peculiar thought" of the Divine Maker. The kindergarten is an all-sided play school, which recognizes that the mind in earliest childhood is most susceptible to influence and easily retains impressions. And because the child's character is the nucleus of the man's, the true purpose of the kindergarten is to aid in forming the habits and to endeavor to unfold the latent possibilities of the little child. And because the Great Teacher placed "a little child in the midst"—and because Jesus said, "Suffer the children to come unto me," today our "Gospel Kindergarten" lives.

For more than five months past the First Baptist Church has opened its doors to the children; and already more than seventy little lives have been touched, and only the Master knows how far-reaching is the influence. Our little people take with them the happy atmosphere of the kindergarten and often it is a real blessing in the home. Morning after morning the mothers come, and linger through our little service, bowing their heads in prayer with the children, and listening eagerly for the sweet words of childish faith, as some precious truth is drawn from the Bible lesson. "Oh! I am better the whole day for this half hour spent in the kindergarten," said one mother.

Is the influence far-reaching? The child brings the mother and teacher together; the home is open and the friendly visit is welcomed, followed by delightful mother's meetings held in the church parlors. And will it count for a life

that a new little face, and another, and yet another, is found in our Sunday-school? All in happy unison, regardless of creed or nationality —Swedish, Irish, German, French, Danish, Italian and American—you will find them in our kindergarten, singing,

"Out in Jesus' garden,
In the world so bright,
Sowing seeds of kindness,
With hearts pure and light."

Mrs. M. R. Paige.

Miss Simpson, our church and Sunday-school visitor, reports for May, twenty-eight church and fifty-six Sunday-school calls made, twenty-nine meetings attended and sixty-one garments distributed.

THE CHRISTIAN ENDEAVOR SOCIETY.

By Ernest Hartung.

On May 20, our society was asked to entertain the patients of the Cook County Hospital, and several members responded heartily. About twenty-five met at the church and went in a body. After singing several church hymns, the following program was given:

Piano Solo—Lester Groom.
Song, "Haunted Pool"—Fred Wolters and Quartette.
Flute Solo—Harold Palmer.
Solo—Mrs. Harvey.
Sketch, "The Naval Recruit"—Fred Wolters and Ernest Hartung.
Solo—Miss Clara de Clercq.
Piano Solo—Lester Groom.
Song, "Whistle It"—Ernest Hartung and Quartette.
Solo—Miss H. Lois Todd.
Recitation, "An Old Man's Soliloquy"—William Haman.

Every number was heartily applauded, and we feel sure that we gladdened many a soul. Our audience comprised nearly two hundred boys and girls, and men and women. We are deeply indebted to Mrs. Bennett, who so kindly consented to go along to be our accompanist.

The last business meeting of the executive committee was held, June 4, and the next one will be in the fall. It was decided to hold the regular Sunday night meetings during July and August, unless the attendance in July should warrant abandoning the meetings in August.

Sunday, June 3, eleven of us, led by Miss Thompson, chairman of the Floating Endeavor Committee of the South Division, and with Mr. Robert Leland as spokesman, started from the Van Buren St. bridge and journeyed up the river to visit the boats to bring to the boatmen the sweet story of Christ. We started rather late and were able to hold but one meeting, and that on a freighter moored a block away. Another boat unfortunately pulled away as we arrived. We sang a few songs and then Mr. Leland and Miss Thompson spoke to the sailors. We left them magazines and other periodicals and they seemed pleased at our coming, as we were invited to come again.

JUST AMONG OURSELVES.

On June 15, Mr. and Mrs. Clifford Williams and Mr. Clifford Hoyne Williams left for the East to be present at the graduation of Mr. Temple Williams, at Williams College. On the 25th, the family will sail on the Mauretania and spend four months on a European tour. Our hearty good wishes go with them.

Mr. J. Gorton Marsh will sail in company with Mr. and Mrs. Williams and family on June 25, and spend about a month in England on business. Success and a good time, we say.

Mrs. Gillette is summering at Lake Forest.

Mrs. Blanche Spinney Rasmussen of New York will spend August in Chicago.

Mr. and Mrs. Charles P. Anthony go to Traverse Beach for the summer.

Mr. and Mrs. Thomas Holmes and family will sojourn at the Midlothian Golf Club, during the hot season.

Mrs. Charles H. Marshall is visiting her daughter and her sister, in Toronto.

Drs. R. M. and A. E. Genius and Miss Genius have recently returned from a trip of several weeks in Virginia and through New England.

Mr. and Mrs. Harry W. Stone purpose spending July and August at the Thousand Islands and at Saranac Lake, Adirondacks.

Mrs. McLaury will be present at the graduation of her son Donald, at Yale University, and spend her vacation in the East.

Mrs. Hinckley expects to be in and out of the city during the summer.

Our sister, Mrs. John H. Tomlinson, has been greatly cheered by the kind messages and beautiful flowers, which have been sent her from time to time during her three months' stay at the Hinsdale Sanitarium, where she was taken early in March. Her entire right side was paralyzed; but with excellent care, good air and beautiful surroundings, she has recovered her speech and the partial use of her right arm, and her family were rejoiced this last week that she was able to walk about a hundred feet with slight assistance, so that they hope it may not be long until she will be able to return home. Either Mr. Tomlinson or her son visits her every day and she was recently delighted by a call from her pastor, who visited her on the day he went away, and through whom she sent a message of gratitude and love to the members of the church.

Aunt Dinah described a young member of her church as having "jes' 'nough r'ligion to make her miser'ble—too much to be happy at dances an' too little to be happy in pra'r meetin'." Alas! the type is common—a troubled spirit that halts halfway, afraid to go back and unwilling to go forward. There is no peace in the borderland. The halfway Christian is a torment to himself and no benefit to others.—Forward.

Let us come to him in full confidence; not as beggars, who come in doubt, come seldom and unwillingly; but as his beloved children who in good confidence lift up their hands to a father.—Gustav Frenssen.

Church Life

Published monthly by the United Religious Press Co., 700-714 East Fortieth St., Chicago, Ill.

CONTRIBUTORS.

Mrs. S. T. Foster.....The Mission Circle
Dr. Frank Gale.....Men's League
Mrs. G. E. Jackman.....The Ladies' Benevolent
Ernest Hartung.....Christian Endeavor
William Wigney .....Sunday-school
Rev. E. Lewis Kelley.....Raymond Chapel
Eugene Schmitt.....The Judson Class

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

A CONTRAST.

The saloon and the church are fair representatives of the extremes of forces now at work in the world. One is the extreme manifestation of selfishness; the other the extreme exemplification of altruism.

The saloon exists for what it can get; the church exists for what she can give. The saloon creates and gratifies an abnormal appetite; the church stimulates and develops normal aspirations, and furnishes incentives and helps for their realization. The saloon deadens and dwarfs the moral sensibilities; the church quickens and enlarges the moral perceptions. The saloon takes the children of refined and cultivated parentage and makes them loafers, beggars, tramps, thieves, gamblers, murderers, devils incarnate; the church takes the children of the drunkard, and leads them in the path of industry, thrift, sobriety, honor, usefulness, to membership in the kingdom of God.

By their fruits ye shall know them. Not every man who enter the saloon becomes its victim. Not every man who enters the church becomes a model. But every man who yields himself to the influences of the saloon becomes a vagabond; and every man who yields himself to the teachings of the church becomes a saint. Though the wine of the saloon may sparkle, and give promise of delight, at the last it biteth like a serpent and stingeth like an adder. Though the path marked out by the church seems steep and rugged, it leads to the city of God and the temple of the Holy Spirit. The attitude of each to the other is one of hostility. Mutual friendships are scarcely conceivable. It is not possible for the saloon to be a friend of the church. And the church must deny her Head and Master in order to be a friend to the saloon. There is no common standing ground between them. There are only two laws which the saloon regards—self-interest and demand. The church obeys every law, when she yields allegiance to the law of love.—J. Y. Montague.

A chief blessedness of intercessory prayer is that we can use it for those whom we love and care for when we can serve them in no other way. Their distance, their very nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—of the most delicate generality or the friendliest sympathy, impossible or futile.—F. D. Huntington.

The law of mortal life is change. It is not always a hard law, by any means. The seed changes into the flower; the chrysalis changes into the butterfly. Suffering and joy, summer and winter, change and rechange year after year. The soul that accepts change, that takes the promise that all things shall work together for good, and that holds to the immortal things of God beyond all is safe—"in change unchanged."—Forward.

The worst sort of improvidence is to trust in Providence to do the things that we might do for ourselves.

PURE BRED SEED FOR THE KINGDOM.

JOSEPH W. COCHRAN, D. D.

(Dr. Cochran is secretary of the Presbyterian Board of Education, and writes here in the interest of the ministry to which he desires to have young men devote themselves.—Editors.)

I sat spellbound before a farmer, who told me of the wonderful way in which he had produced 122 bushels of corn upon an acre of ordinary ground. The average yield throughout the country since 1865 has been twenty-four bushels per acre. How did this farmer secure such remarkable results?

He said, "You cannot get the best results by planting more seed, because it is not plants you want, it is corn; and as each plant requires all of the plant foods for its growth whether it bears grain or not, it follows that the more plants you grow the less grain you will get, because you are limited as to five of the necessary elements of the grain: water, sunlight, phosphorus, potassium and nitrogen."

"Then that means less seed?" I asked.

"Certainly, but better. The trouble is, we pay too little attention to the seed. Select better seed, see that it is well bred, well matured, well cared for, sure to grow and possessing strong vitality. It is not the number of seeds but the quality that is wanted. It requires about fourteen ears of corn for one acre, and if one of your seed ears is not fertile, you have thrown away one-fourteenth of your year's investment."

"But how do you know which is the better seed?" I asked.

"Make a seed corn tester and test every ear. This is done in the house with soil and sand in shallow boxes. Six weeks' study of roots and sprouts will determine which ears are to be your seed corn. This is the big end of the process. The planting, weeding and detasseling takes but little more time than the care of the ordinary field of corn."

And then I must have become poor company for the farmer, for my eyes were fixed upon another field—the field of the world. And I thought: "Oh, that we had the farmer's sense in our efforts to win the world for Christ!" We wonder why we do not get the results, why more money and better men and stronger methods cannot be found for the prosecution of the greatest task, and the answer to our wonderment is, I believe, BETTER SEED CORN!

We lose six out of ten boys that go through our Sunday schools, lose them to the church and the kingdom. It is like a farmer going to the mill with the tailboard of his wagon down and losing two-thirds of his grain before he gets there.

But it is worse than this. We are accustomed to wait until our boys and girls are nearly grown before we place before them the elements entering into the proper choice of a life calling, if we do it even then..

If we want the best kind of ministers, teachers, evangelists and lay workers we must test our seed. In other words, we must go back of the college in our search for seed, back to the granaries of the church—the home and the Sunday school.

How many Sunday school teachers make it a business to study the characteristics of the members of their class with a view to leading them to a choice of that occupation which will draw out their noblest powers? The decisive years are those years when the Sunday school teacher maintains his grip upon his class and the poor teacher finds his hold gradually lessening. The decisive years for or against the ministry and the missionary life are between the ages of 16 and 20, while the boy and the girl are under the influence of parents, pastors and teachers.

Let us make more of the home and the church as seed testers. Together stand the pastor, the parents and the teacher, selecting with prayer those lives which seem to promise the highest usefulness. The teacher who calls upon her pupils, keeps the pastor in close touch with them; the superintendent who, from time to time, presses home the need of workers set apart to the service of God, will see a steady stream of young people going into exclusively religious work.

A young man entered college last June whose Sunday school teacher told him when he was 11 years old that she would feel her life's work as a teacher well worth all the anxiety and labor it had cost her if one of her boys would enter the ministry.

Three months after he united with the church. He entered the University of Pennsylvania without having decided what would be his life work. As he bade good-bye to his teacher she told him how she had been praying for him, concluding with these words: "I know you are intended for the ministry, for I have consecrated you to the Master's work. I know God will hear my prayer and that some day I shall have the happiness of seeing you preaching the message of Christ."

These words rang like bells within his memory during his university course until he went to see the corresponding secretary of the board of education and told him his experience. Before the holidays were over that first year he had decided to enter the ministry. A year ago last summer he preached his first sermon in the old home church. His Sunday school teacher was there. The look upon her face was one long to be remembered as the realization that God had fully answered her prayer swept across her features in flood tides of joy.

"I have found this to be true," said this young man, "that almost every young person with whom I have come in contact, who aims to enter the ministry or the missionary life, has, in some measure, been influenced by the teacher in the Sabbath school."—Westminster Teacher.

It is comforting to remember that the power of Jesus was exerted to help common people in their hours of common need—to avert the embarrassment of lack at a wedding feast, to provide hungry people with supper before their homeward walk, to compensate fishermen for the boat loaned to his service, to help one pay his taxes. Ordinary, everyday cares and needs were not beneath his gracious help when he walked our earthly ways, and they are not too small for his notice now if we but ask his aid. —Forward.

WHILE WE MAY.

There are kindnesses we can do any time, and there are kindnesses which must be done at once, if at all. This is a lesson we should learn well. Opportunities come to-day and pass, and will never come again. The needs that make their appeal to you now will not be within the reach of your helping hand by another day. Whatever kindness you do, you must do now, for you will not pass this way again.

The old moralists spoke of sins of commission and sins of omission—sins of doing, as when we do evil things, and sins of not doing, as when we neglect things we ought to have done.

"One virtuous and pure in heart did pray:
'Since none I wronged in deed or word to-day,
From whom should I crave pardon? Master, say.'
A voice replied:

'From the sad child whose joy thou hast not planned;
The goaded beast whose friend thou didst not stand;
The rose that died for water from thy hand.'"

Every one we meet comes to us either to receive some blessing from us or to bring some blessing to us. We do not usually think of this in the confusion of meetings and partings in our crowded days. We do not think of there being any meaning in what we call our accidental contacts with lives, as when we ride upon the car beside a neighbor for a few minutes or meet another at a friend's house and talk a little together, or when we sit beside one in the same office day after day. But the fact is that God is in all our life and orders its smallest events. When older people look back they will see how true this has been all along the way. The strange network of circumstances and experiences that has marked their days has not been woven by chance, is no confused tangle of threads, crossing and recrossing, without plan or direction; rather it is the filling out of a pattern designed by the great Master of life. The friendships of our lives are made in this way; you and your friend meeting first by chance, as we would say. You did not choose your friends consciously. It is true always, as Emerson said: "My friends have come to me unsought; the great God gave them to me."

Opportunities differ in their importance. "Ye have the poor always with you . . . but me ye have not always." The blessing which the 300 shillings would have given to the poor that night never could have been compared for a moment with the blessing the ointment, as an expression of love, was to Jesus. Life is full of similar contrasts. There are commonplace opportunities, and there are opportunities which are radiant and splendid. There are days and days when the best use we can make of money is to give it to those who need it. Then there comes a day, an hour, a moment, when some rare and sacred need arises which eclipses in importance, as day excels night in its brightness, all common needs. A few times in every good man's life there comes a moment of supreme importance when every other appeal or call for help must be declined for one that must be answered at once. There are noble and beautiful things which must be done instantly or they cannot be done at all. An artist was watching his pupil sketching a sunset. He noticed that the young man was lingering on his sketching of a barn in the foreground, while the sun was hastening to its setting. He said to him: "Young man, if you lose more time sketching the shingles on that barn roof you will not catch the sunset at all." This is just what many people do. They give all their time to commonplace things—to fences, barn roofs and sheds—and miss the glorious sunsets. They toil for money, honor and fame, and never see God or get acquainted with him. There are friendships which never reach their possible richness and beauty, only gathering a few pebbles along the shore, while the great ocean of love lies beyond unexplored. Many people pay heed only to second-rate or third-rate things, while they miss altogether the great things of life. They spend hours reading newspapers and never read a book that is really worth while.

The best possibilities of life are all transient. There is a time for making friendships, but it does not stay always. Miss it, and to-morrow you cannot find it and must go on without friends. When two young people marry and begin to make a home they have almost infinite possibilities of beauty before them. But the vision must be seized at once and not a moment be lost. "Me ye have not always," the opportunity says. To every young person there comes the opportunity of living a beautiful life. But it stays only a little while. We have our friends with us but for a few days. If we do our duties of kindness to them we must do them at once.

"They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by, for we may see
Days not far off when those small words may be
Held not as slow or quick, or out of place, but dear
Because the lips are no more here."

One of George Klingle's poems is called "While We May." The words startle us. We may now show our friends all manner of kindness and gentleness, but there will be a time when we may not.—Forward.

THE LARGENESS OF SALVATION.

That man takes a narrow view of salvation who thinks of it as involving only forgiveness of sins and freedom from the fear of punishment. God intended that love should displace fear in the heart of every repentant sinner, until he comes to long for companionship with God, and finds his greatest satisfaction in dwelling with him and in doing his bidding. The largeness of salvation is not realized by the convert when he first yields his heart to Christ. It is merely suspected by the Christian after years of experience. It is understood but faintly by the dying man whose face already reflects the beauty of him to whose presence he is hastening. It is known in all its completeness only by the redeemed in heaven.—The Westminster Adult Bible Class.

HEAVEN NEAR.

Heaven is near us when we do
The thing that's good and right—
With honest hearts and purpose true,
It brings it near us quite.
Heaven is near us when we pray,
When we lift up our eye,
It makes it but a little way
To that blessed home on high.
Heaven is near us when we stand
Beside a dying friend—
We almost see the golden strand
T'ward which their feet do tend.
Heaven is near us when our heart
Goes out toward the poor—
When tears of sweet compassion start
It opens heaven's door.
If you would shorter make the road,
And bring kind heaven near—
Live close, dear friend, oh, close to God,
And you will taste it here.

—Exchange

DRUDGERY ENNOBLED.

By Wayland Hoyt, D. D., LL. D.

I was standing, one evening, by the fountain welling from a rock which supplies Nazareth with water. The rock and fountain are above the village; to reach them means a long, steep climb. In the edge of the evening the women swarm thither—house mothers and maidens. They bring great earthen jars, holding several gallons. One after another they fill the jar each carries, and, by a deft swing upward, place it on head or shoulder, and bear it down the long journey to their homes. That is the common, constant task of women in the Orient. I tried to lift one of these filled water jars; I could not budge it; but the woman standing by swung it to her shoulder and marched off with it, as though it were a slight matter. But to do that every day, often morning as well as evening, is a serious and heavy drudgery.

A woman at such duty has come the long distance from the Samaritan city Sychar to Jacob's well—the city's water supply. She comes, however, in the blazing noon, and for a sad reason—she is stained; she has lost caste among her mates, and can endure better the withering sun heat than their scorn.

Coming thus alone, and at the noon that she may be alone, she meets a Stranger resting a little in the shade of the portico surrounding Jacob's well.

The Stranger asks her for a drink—exciting her surprise, since he, by dress, look, bearing, is plainly a Jew; and the Jews have no dealings with the Samaritans.

Then the Stranger goes on to tell this woman of a living water which can quench the soul's thirst; which can well up within one; which he will give to any asking.

And the woman, tired with her long walk from Sychar, and smitten with the noon heat, and glad to seize relief from the daily drudgery of water-getting, burst out, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

A great deal of solemn, searching speech goes on between the Stranger and this woman. A vast repentance surges in her. She makes discovery of Messiah. She is forgiven, spiritually cleansed. And, thrilling with a great new light and joy, she hastens back to the city, exclaiming to all she meets, "Come, see a man, who told me all the things that ever I did: can this be the Christ?"

But the point just now is—that you might get clear sight of it I have written as I have—Jesus did not answer this woman's prayer for release from her daily drudgery; did not forever still her material thirst; did not deliver her from her daily trudge to Jacob's well and the carrying home of her heavy water jar.

But this Jesus did do for her, he put a great, new, rejoicing spirit in her. Since this water-getting was her woman's duty, to be henceforth done, and well done, and lovingly, for Jesus' sake—can you not easily see that, with heart cleansed and attuned to righteousness, and with Jesus the high, main motive of her doing, she could find, even in this daily drudgery, an ennobling and deep delight?

Forevermore it is the motive—the inner feeling about things—that lifts or lowers, that gives wings to, or hangs drags on, that to which we must set our hands.

Well, there is a good deal of drudgery in everybody's life.

Sometimes our cry is that of this woman in the story—that we may be rid of it all. With our meaning in our prayer, we implore as she did, "Sir, give me this water that I thirst not, neither come all the way hither to draw." But our prayer, in the significance of getting release from it all, is unanswered, as was hers. Still must we carry the weights of the old, familiar, monotonous daily tasks.

But Jesus had taught this woman the wonderful new lore that religion is not confined to Jerusalems or Gerizims; that it may be a glorious color flushing everything—even so common a thing, and lowly, as the filling and carrying her heavy water jar for her household needs. Done for his sake, the look and feel of drudgery had gone from it; even such task had become ennobled.

There are geological formations called geodes. Outwardly they are the roughest, rudest stones. But break them open, get at the real meaning of them, and they shall almost blind you with the splendor of the crystals inwardly crowding them. So even lowliest drudgeries, done as for Jesus, may in our inner hearts be spangled with delight, be gloriously ennobled:

"There are, in this rude stemming tide,
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their hearts
Through crowded streets and wrangling marts,
And ply their daily tasks with busier feet
Because their secret souls a holy strain repeat."

—Forward.

The final test of religion is not getting men into heaven, but getting heaven into men.—Brotherhood Era.

A WOMAN'S CONTRIBUTION IN APRIL, 1818.

Her offering of 50 cents was received by a Foreign Missions Society, in New England, accompanied by the lines below:

"Go, fifty cents. Would you were more
And thousands were your name;
Then you might reach some distant shore
And spread a Savior's name.

"But yonder ocean's made of drops,
And particles of sand or snow
Can swell the lofty mountain tops.
Of Andes' towering brow.

"The Lord can multiply your power
More than the intrinsic worth;
Go, do some good each passing hour;
Go, help to bless the earth.

"Go, join your sister currents round
And mingle as you flow;
Go, help to heal the bleeding wound
And soothe the breast of woe."

—Woman's Work.

DOES RELIGION PAY?

By Robert E. Speer.

A truly religious world would surpass in wealth our wildest dreams. If all men were truly religious, all those activities and forces which now waste wealth would be destroyed and the energies and ingenuities which produce wealth would be intensified. Material resources which can not now be worked would be made productive. Commerce which is now impossible because of distance would come into being. Merchants would have no fear of any kind of credits. Checks upon possible dishonesty in bookkeeping would be dispensed with. The quality of labor and the efficiency of all personal equations would be incalculably improved. Religion would pay the world in this sense in terms beyond its imagination.

In a truly religious world, there would be no police, no jails, no poorhouses, no armies, no navies, none of a score of institutions required by the lack of religion. Government would become the simple administration of common interests for the public good. What is now spent in destruction or in caring for the wreckage from past destruction would be spent on art, on highways, on literature, on sanitation, on purifying and beautifying the world. Multitudes who now live upon the productive work of others, or are employed in the task of destroying the results of the productive work of others, would return to the producing and creative class. In every way religion would pay the world. To the extent that it exists it does pay the world today.

But does it pay the individual? Well, surely each individual in such a world would be better off than now. "Yes," but one says, "we aren't in that world yet. Does religion pay now?" To be sure it does. It does not always, in the world as it now is, pay financially. And yet if it is true religion it is pretty likely to do that even now. It makes a man more faithful, effective, and valuable. Honest and capable men are worth more than dishonest and incapable men.

But religion doesn't always pay financially. It didn't pay Paul. It cost James Chalmers his life. It involves ostracism and penury to the convert on many mission fields. And God doesn't mean us to consider whether for us personally in our own duty-seeing and duty-doing there is money in it today. The only question is, what is right? and what is right we are to do regardless of consequences in wealth or poverty.

But that it is worth doing right, and that it is right to be religious, that is, to fear God and keep his commandments and love his will,—of this there is less doubt than there is of the rising and setting of the sun or the coming of the seasons. We give our wills and get God's will. We open our hearts and the throne which we surrender gets Christ for a king instead. We lose our lives and find that we lost only what was not worth having and have gained back all that was worth keeping glorified and made eternal. What do we give that is worth mentioning? And we get back Life and hope and peace and exceedingly abundantly above all that the soul can ask or think, in God and in his son Jesus Christ, who is ours, our very own. Is that not a profitable exchange?—The Sunday-school Times.

WINNING MEN THROUGH MEN.

By William H. Lewis.

The most approved "modern way of winning men" is to send men after men. We need just as much preaching, but infinitely more doing. Christ's preaching was effective because His daily life was filled with good works. The preaching of Christ in our churches will be effective when every member of the church is aggressively active in carrying out Christ's teachings in His life. If we want our preachers to preach like Paul we members must be willing to make the same sacrifices that Paul made and the same sacrifice that we expect our ministers to make. When the business or professional man outside of the ministry feels he is called to his business or his profession as a means of earning money for Christ's Kingdom; when he shows by his life that the earning of money is an incident to his life and that his great work is to help in bringing the Kingdom of God to earth, then the preaching of the church will not be in vain.—Brotherhood Era.

The joys and sorrows of life are more evenly distributed than we are inclined to think, and in great measure we do the distributing ourselves. Many persons who are provided with everything that ought to make life happy grow into such a habit of magnifying each petty flaw and annoyance into a great trouble that they spend much of their time in grieving. Others, with not half the advantages of surroundings, grow so expert in weaving happiness out of every bright thread and fragment which comes their way that they go through the world sunny-hearted and glad. The shadows on our path are mostly of our own throwing, and we cast them before us or behind us according as we choose to walk.—Forward.

LOYAL.

It is easy to shout when the victory's won,
And cheer on the winning side;
But I love the pluck of the boy who cheers
For the losing team, and who never fears
To back with a loyal pride
His cause till the game is done.

It is easy to move when the drift's your way,
And vote as the others do;
But I love the boy who can see the right
And can stand alone in his manly might
For that which he knows is true,
Whatever the crowd may say.

—Ozora S. Davis, in the Brotherhood Era.

THE PATRIOT'S PROGRAM.

By Louis A. Bowman.

To Love my country and appreciate its true grandeur as the cradle of liberty, the author of freedom, the leader among nations.

To Believe in the Declaration of Independence, the Constitution, the Emancipation Proclamation, and the eternal principles which they promulgated.

To Study the lives of the great men whose ideas and ideals achieved and maintained liberty for whites, blacks and browns, realizing that present day blessings are resultant from their heroic sacrifices.

To Serve my country loyally, with arms if needed, but always with equal loyalty in peace, realizing that the present opportunity for service is in serving its people and its institutions, and that such opportunity may lie in my own precinct, ward, village or city.

To Revere the stars and stripes not merely as an idle sentiment, but with a glowing heart which impels right conduct.

To Participate in politics, meaning by politics all matters pertaining to public welfare, and to do my full share to redeem them from corrupt men.

To Use my franchise conscientiously, fearlessly, independently, at primary and polls, and reprove my neighbor who does not.

To Exert my influence for the enactment of wise laws for the protection of men, women and children, to aid in their enforcement, and to oppose the official who violates his oath by declining to enforce them.

To Despise anarchy, whether its expression be by a misguided individual, or by a mob, a corporation, a trust, or a union, and to strike it a blow wherever it raises its hissing head.

To Be An Enemy to graft, dishonesty, selfishness, to be an uncompromising foe to all manner of vice, and to work and vote against them at every opportunity.

To Oppose with vigor, tyranny, greed, oppression and injustice, and to do my best to obtain square treatment for every individual whom I may help.

To Devote a portion of my time, strength and means for the annihilation of evil and the upbuilding of the good, for the resistance of wrong and the assistance of right.

To Do Well all the ordinary every day duties and to accomplish something for the elevation of the ideals of mankind.

To Be a true patriot, not for reward or glory, but for genuine love of freedom, liberty, manhood and principle.

To Serve my generation as devotedly in peace as my ancestors served theirs and their posterity in war.

To Build up a manly character which shall be as strong as the oaks of the forest and as pure as its crystal springs.

To Be a living exemplification of the eternal principle that "righteousness exalteth a nation, but sin is a reproach to any people."

This shall be my life's working program as a true American citizen and a loyal Son of the Revolution.—Courtesy of Illinois Society, Sons of the Revolution.

THE LIVING ARMY OF GOD.

1. The Kingdom of God is being built by that army of men now alive who have enthroned Jesus Christ in their lives. As leaders and in the ranks every man is needed in this army.

2. At present this army is arranged in denominational divisions. Whether this is right or wrong we must fight as we are until some other distribution of the forces is made, for the foe is very alert and knows no delay.

3. The only practical way that a man can fight his share of the battle today is by absolute loyalty to one of the divisions. Hence, denominational interest and loyalty are not little and petty.

4. The regiments and companies of each division need every man fighting his full strength to insure victory, and it is at this point that a trumpet appeal is in order, for only about 7 per cent of our men are really in the line of battle. To fight God's battles we must be God's kind of men. The man of prayer is a man of power. The man of service is a man of achievement. God give us men.—The Brotherhood Era.

A NEW TRUST.

Rev. Herrick Johnson, D. D.

Why should not this opening century witness a great trust organized by Christian millionaires and organized exclusively for Christ? Not to advance the price of the Gospel, for heavenly merchandise is without money and without price, but to help get this free gift of God at once to the whole world of dying men. Not to control the market, but to get into the markets of all the world with the wares of the kingdom of heaven. So that into every mart of trade, into every industrial center, into every palace and hovel of sin, into every wild moral desert on earth where men know so much devil that they do not believe in any true God, shall be sent the light of the knowledge of the glory of God in the face of Jesus Christ.—The Stony Brook Messenger.

"There are three kinds of people in the world: the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything."—Forward.

INTERDENOMINATIONAL SECTION

This paper is one of a group of church papers published by the UNITED RELIGIOUS PRESS in the city of Chicago. The idea of syndicating the church paper in Chicago was inaugurated by this company in April 1898, and the system is therefore entering upon its thirteenth year. The plan for the separate denominational sections was established in 1899 when the complete Baptist edition was introduced; the Congregational edition in 1905; the United Presbyterian, Disciples and Presbyterian editions in 1906.

The object of this united publication is fourfold:

(1) To give each local church a medium by which to communicate to all of its members and constituents, important items of interest concerning one another and the societies of the church once a month.

(2) To bring to each local church, articles of importance concerning the work of its denomination throughout the city of Chicago.

(3) To familiarize every member of every church having one of these papers with the work of the other Christian denominations in the city of Chicago.

(4) To bring together in one publication facts concerning the many undenominational, interdenominational or nonsectarian organizations and philanthropies which have for their purpose the advance of the Kingdom and the uplift of mankind in the city of Chicago.

It is obvious that no individual church by itself could afford a publication of this magnitude, but the United Religious Press has made this possible and has now denominational editions in the Presbyterian, Congregational, Baptist, Disciples and United Presbyterian churches.

Churches desiring to enter the combination should address all communications to the United Religious Press, 714 East 40th Street. Tel. Douglas 3113.

Denominational Editors.

Presbyterian—Rev. E. N. Ware, 1824 Eddy Street.
Congregational—Rev. C. A. Osborne, 714 E. 40th St.
Baptist—A. R. E. Wyant, M. D., 6951 Stewart Ave.
Disciples—Rev. O. F. Jordan, 6747 Euclid Ave.
United Presbyterian—Rev. Curtis R. Stevenson, 1912 Leland Ave.

EDITORIAL.

Summer Evangelism and Open Air Work.

The opening days of June brought to Chicago a large number of the best known religious leaders throughout the country for the purpose of considering and studying methods for soul-winning during the summer months. This is the third time such a conference has been arranged in the Moody Church, and each succeeding gathering emphasizes more clearly the importance of such an annual meeting. The names announced on the program are sufficient in themselves to justify the belief that there has seldom if ever before been a stronger group of leaders brought together for this particular purpose.

Dr. J. Wilbur Chapman, fresh from his foreign tours and with his long experience in open air work, is undoubtedly the most widely known specialist on the program, with Len G. Broughton of Atlanta, Ga., as a close second. Then there is Major James H. Cole, Louis Meyer, associate editor of the Missionary Review, Canon Dyson Hague of the Church of England, President O. S. Davis of the Chicago Theological Seminary, Evangelist John H. Elliott, Melvin E. Trotter of Rescue Mission fame, John Timothy Stone, Charles Baird Mitchell and a score of others who spoke from long practical experience. Those who found it possible to be present at the sessions of this conference were greatly stimulated and the spirit which marked the meetings indicated that much practical good will result therefrom. May this prove to be the most effective season of summer evangelism and open air work that Chicago has ever known!

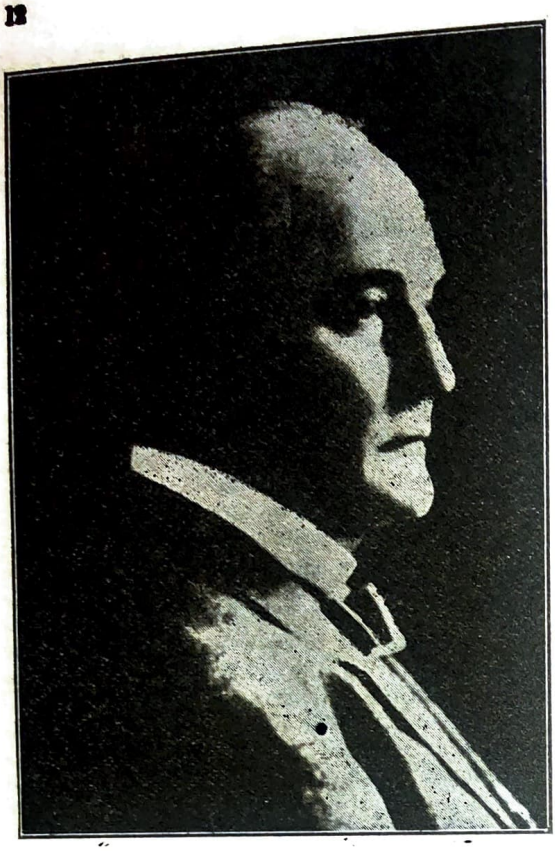
Chicagoans Honored by World's Sunday-school Convention.

An item of great importance and interest to the Christian people of Chicago is that the beloved General Secretary of the International Sunday-school Association, Mr. Marion Lawrance, was chosen General Secretary of the World's Sunday-school Union. It was not until Mr. Lawrance could be assured that this larger and more important position would not require him to relinquish his duties in connection with the International Association that he would consider it. Throughout the great World's Convention at Washington, which attracted a multitude of people, perhaps 10,000 from all over the world, one could not help but feel the power and influence of the life of Mr. Lawrance, and it is therefore not to be wondered at, that time and again during the convention when he appeared upon the platform, or his name was mentioned, that it was a signal for a great demonstration of love and affection. His headquarters will remain in Chicago as heretofore, but he will be relieved of all details in connection with the International work and these will be added to the already large responsibilities of the genial Associate General Secretary, Mr. Hugh Cork.

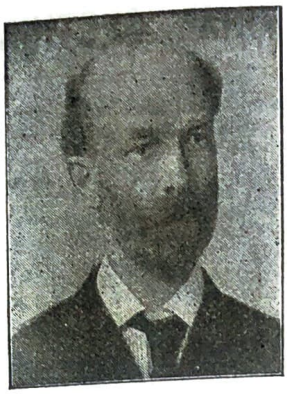
Another man, whom we think of as thoroughly a Chicagoan, Mr. E. K. Warren, whose life has been spent largely at Three Oaks, Mich., was honored by being elected chairman of the Executive Committee of the World's Union, succeeding Dr. George W. Bailey, who was chosen as the World's President. This all the more confirms the statement made in these columns some weeks ago that Chicago is the real Sunday-school Hub.

Sunday-school Picnics.

That exactly the same type of an annual outing would appeal to or satisfy the constituency of every church in the city is, of course, unreasonable, but human nature is just enough alike everywhere, whether in the richer or the poorer districts, to yearn for a trip to the woods when the summer days start in. Every church has in its membership just a large enough sprinkling of people who have been spoiled by too much money, and a clique or two of those who consider themselves in the upper class. All these need to be loaded on to a picnic train once a year and shaken together with the real bone and sinew of the church who are really doing the things worth while in the Kingdom. There is nothing like a picnic or an outing to rub the sharp edges from a certain type of people. There is no better way to develop a real democracy among Christians; there is no better summer outing than this sort of a jaunt and difficult as it is to meet the tastes of all the people of a given church, a consistent, conscientious effort ought to be made every year to gather them all together and take them away to the woods for a day of recreation and out-of-door development.



E. K. Warren.



W. R. Stirling.

J. H. Stevens.

CHICAGO'S REPRESENTATIVE LAYMEN—III

By Andrew Stevenson.

Edward K. Warren, Congregationalist.

Edward Kirk Warren is of Vermont stock, being born in Ludlow, April 7, 1847. He is the son of Rev. Waters Warren, who was a home missionary minister.

He began clerking in his early teens and spent most of his life, until early manhood, in clerkships and minor partnerships in country stores in Three Oaks. He finally acquired a general merchandise stock of his own and it was while he was conducting this relatively small business, that the idea of Featherbone came to him in the early 80's.

He conceived the idea of making a substitute for whalebone, which had always been unsatisfactory because of its deterioration through evaporation, by utilizing the then waste quills which were discarded by the feather duster factories. He developed the process of shredding the quills into fibres and building fibres into a commercially acceptable bone. This business has developed since its invention to one requiring large factories in Michigan and offices in New York, Boston, Chicago, and San Francisco together with foreign representation.

Mr. Warren is president of the Warren Featherbone Company, and head of the banking firm of E. K. Warren & Company.

Mr. Warren has always been in the Sunday-school. His connection with it covers the extremes of membership in a class of young boys to presidency of the World's Association. He was at one time in executive relation to every form of organized Sunday-school work—member and teacher of a Bible class, superintendent of a local Sunday-school, president of the Township Association, president of the County Association, chairman of the Executive Committee of the State Association, vice-chairman of the International Sunday-school Association and president of the World's Convention.

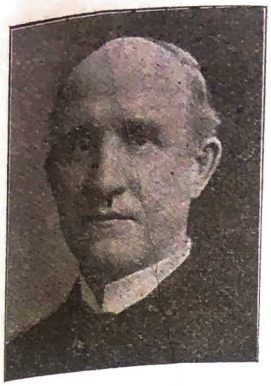
Mr. Warren is a member of the Union League and Congregational Clubs of Chicago and lives part of the time in Three Oaks, Mich., and part of the time in Evanston, Ill.

William R. Stirling, Episcopalian.

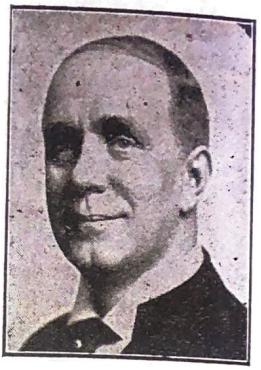
William R. Stirling was born at Portobello, Scotland, March 30, 1851. He came to the United States in 1879 and became treasurer of the Joliet Steel Co. immediately and remained in that capacity until 1889, when he was elected first vice-president of the Illinois Steel Co., where he remained until 1894. He then became president of the Universal Construction Co. and in 1897 became a partner of Peabody, Houghteling & Co., one of the largest and best-known financial institutions in America. Mr. Stirling is one of the recognized leading laymen of the city of Chicago, and particularly is this true in the Episcopal church. He is vice-chairman of the executive committee of the Laymen's Missionary Movement of Chicago, and because of and to his enthusiastic leadership and wise counsel is due in a large measure the sucessful convention recently held in Orchestra Hall. Mr. Stirling's two homes are at 1616 Prairie avenue and Lake Forest, Ill.

John H. Stevens, Disciple.

John H. Stevens is an Illinoisan, his parents living in McDonough county at the time of his birth, Oct. 12, 1856. His education was received in the public schools of central Illinois, where, likewise, he began his business life as a clerk in a general store. In 1880 he became a member of Stevens Brothers, which bought the business in Colchester, Ill., just referred to. In 1891 he came to Chicago and entered into partnership with his brother, Charles A. Stevens, in the firm of Charles A. Stevens & Bro., which is one of the largest silk concerns in the country. Mr. Stevens is one of the best-known members of the Christian (Disciples) Church and is generally interested in the various activities of that denomination, both in Chicago and the entire country. Mr. Stevens' home is at 682 48th place and he is a member of the Memorial Church of Christ.



W. H. MATCHETT.



JOHN NUVEEN.

William H. Matchett, Friend.

William H. Matchett was born in Antrim county, Ireland, of Friends (Quaker) parentage, Jan. 19, 1863. At the age of 18 Mr. Matchett came to America and worked in New York for two years. He came to Chicago in 1873 and that year entered the employ of the Florence Machine Company, rising from the mechanical department to be manager of the Chicago office. Since 1879 he has been with the George P. Bent Piano Company, rising from the position of foreman of the manufacturing department to that of vice president of the company.

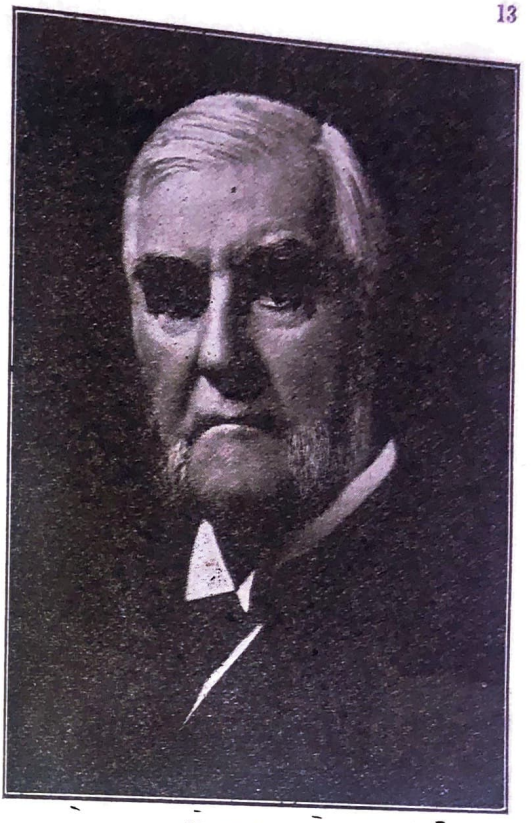
His religious life is remarkable for its simplicity as well as its strength. For 25 years his life has been devoted to religious work in mission school, Sabbath school, Christian Endeavor Society, as well as the general church and mission work of the denomination. His own words as to the value of Christianity in a life cannot but inspire any who read them: "In business life I have found that there are no conditions or complications but can be sweetened and made better by the influence of a Christian life."

John Nuveen, Baptist.

John Nuveen was born on August 26, 1864, of Holland and German parentage in Altona, Germany. His parents came to Chicago in 1866 when he was two years old.

Mr. Nuveen was graduated from grammar school in Kalamazoo, Mich., and from the West Division High School of Chicago, and entered business life by going into the drygoods concern of his father. In 1898 he established the firm of John Nuveen & Company, bankers, with a specialty of municipal bonds, of which house he is the head at the present time.

In the life of the Baptist church in Chicago Mr. Nuveen occupies a very conspicuous place. He is doubtless one of the three or four most prominent and influential laymen of that denomination in the central west. As a member of the Immanuel Baptist Church, he has done much to aid Dr. Johnston Myers, the pastor, in building up that tremendous work in the downtown district of Chicago. His larger relationships to the Baptist denomination are the National Executive Committee of the Baptist Young People's Union, of which he is a member; the Chicago Baptist Hospital, of which he is a director; the Baptist Executive Council, the executive committee of which he is a member, and the American Baptist Home Missionary Society, on whose general committee he serves.



MARVIN HUGHITT.

Marvin Hughitt, Presbyterian.

Marvin Hughitt, president of the Chicago & Northwestern Railway, is a native of the Empire state. He was born on a farm in Genoa township, Cayuga county, New York, Aug. 9, 1837. At the age of 17 he came to Chicago and became a telegrapher. Subsequently he served as such with the Chicago & Alton and Illinois Central railroads. While in the employ of the Illinois Central he was successively trainmaster, assistant general superintendent and general superintendent. In 1870 he was made assistant general manager of the Chicago, Milwaukee & St. Paul Railway; in 1871 general manager of the Pullman Palace Car Company; in 1872 he became general superintendent of the Chicago & Northwestern Railway; in 1876 general manager; in 1880 vice-president and general manager, and since 1887 president. Mr. Hughitt is a director of the Union Pacific Railroad, the New York Central lines, the Northern Trust Company of Chicago and many other financial institutions.

It has been a delight and inspiration to hear the testimonies of all of the pastors of the First Presbyterian Church of Chicago as to Mr. Hughitt's faithfulness to his trust as a member and office-bearer in that church through these years. As an elder for many years and in every other relationship to the work of the Presbyterian Church and of the Christian church at large throughout Chicago, Mr. Hughitt has been one whose word could always be depended upon and whose life has rung true at every point. In the early days of the Young Men's Presbyterian Union of Chicago Mr. Hughitt's especial interest therein inspired many young men to enlist definitely and actively in that movement, which has since developed into the Presbyterian Brotherhood. His home is at 2828 Prairie avenue.

THE CONGREGATIONALISTS AS A CITY MISSION FORCE.

By J. C. Armstrong, D. D.
Sup't Chicago City Mission Society.

Written exclusively for the church papers published by the United Religious Press of Chicago.

This society was organized in 1882. There were in Chicago at that time thirteen Congregational churches and 560,000 people. The proportion of the churches of all denominations to the population was steadily decreasing. The need of some kind of a society which would be the agent of the thirteen Congregational churches within the city limits was apparent. The old method of providing a few hundred dollars to start a mission or sustain one when started was inadequate. Lots are far more expensive and the people less stable than in country fields. After much discussion of ways and means a committee consisting of seven choice men was selected in April, 1882, and the sum of $2,500 was apportioned among the thirteen churches inside and a dozen or more outside the city limits and a superintendent was secured and the work undertaken. As the calls came to us to take up work in one district or another the society entered them, providing for their wants.

J. C. ARMSTRONG, D. D.

It developed in a few months that the society should be incorporated in order that it might hold property. The work has exceeded the anticipation of the most enthusiastic. Seventy-four churches have been formed within the city limits and in the suburbs. More than 14,000 have been received into the new churches on confession and nearly 10,500 by letter, a total of 24,534; 18,500 children are in the Sunday-schools of the society's new churches. Christian Endeavor societies, kindergartens, kitchen-gardens, and clubs of young men and young women are at work and thirty-nine ministers have been raised up in these new churches and are now preaching the gospel. Twenty-eight lots have been purchased and fifty-two buildings have been erected.

The society has received for its general work in these twenty-eight years $875,000 and it has expended a little over $660,000. Of the $875,000, $208,000 is toward an endowment. The income of this fund is used chiefly for the purchase of lots and for the erection of buildings.

Among the very gratifying results has been the contributions of our new churches of more than $150,000 for benevolence.

Churches have been formed among the Norwegians, Swedes, Welsh, English, and latterly mission work has been begun among the Chinese and Italians.

Special meetings are held in our missions and during the summer months street preaching, tent meetings, and a gospel wagon are used, and also noon meetings in factories.

The work done in the residential districts provides resources for work at home and abroad while the preaching and Sunday-schools in the purely mission tracts care for the children and more destitute. Our mission churches have produced clerks, bookkeepers, teachers, ministers educators, judges, and a host of respectable men and women.

Other denominations have been influenced by our society to form similar organizations. The Methodists alone have nearly fifty in the United States. Our Congregational denomination has about fifteen. The Methodists North and South, Presbyterians North and South, Disciples North and South, the Baptists North and South, the Episcopalians and our Congregationalists having seen the value of our plan of city work are following it. The secret of its usefulness lies in placing the responsibility for its maintenance upon the Christian people in the city where mission work is needed.

A year or more ago the Methodists, Baptists, Congregationalists, Disciples, and Presbyterians City Missionary Societies united in forming a Co-operative Council of City Missions. This council meets monthly and carefully examines any district where a proposed church is to be located in order that undue crowding and excessive competition may be avoided.

FINDING THE WAY TO HIS HEART.

"I give him up—it is useless to make any further attempts to make a man of him!" The discouraged worker who is tempted to take such a hopeless attitude should read of the experience of the governor of a prison in dealing with a convict who was described as "a habitual criminal, a sin-seared, oft-convicted, hardened old man of whom and for whom there was no hope. Solitude and severity had proved ineffectual for his reformation; deadening and soul-destroying monotony had failed to soften him; the good advice of various chaplains had fallen like seed in a stony place. He seemed impervious to feeling, not susceptible to kindness—a hopeless, dead-alive men." Then an inspiration came to the governor. He made the hopeless prisoner a nurse in the prison hospital. The new nurse cursed and raved as he began his work. Then he was given charge of a young man who was dying of consumption. "Soon strange sensations began to thrill the old man, for pity took possession of him. By and by his heart became tender again, and the foundations of the deep were broken up; the 'old lag' had learned to love! He had found some one in worse plight than himself, some one who needed his care, some one for whom he could care." Instead of being the worst man in the prison, he became the best-behaved. Officials noted the transformation and wondered. Some declared it would not last; but it did last. The governor had found the way to the heart of one of whom everybody had despaired.

Are you ever tempted to give up as hopeless some one with whom you have been working? Don't do it! There is a way to his heart. Seek it, and continue to seek it, undaunted by failures.—The Westminster Adult Bible Class.

CHICAGO BAPTIST NEWS.

Including Some Association Statistics.

Normal Park—Some statistics reported for the year: Church organized, 1885; reported for the year: Church organized, 1885; reported membership last year, 454; gains: by baptism, 13, by letter 23, by experience 2, by restoration 1, total 39; losses: by letter 15, by death 2, by erasure, 79, total 96; net loss 57; present membership, 397. Benevolent contributions: Executive Council, $85; relief work—state convention, $30; other work in county, $50; American Baptist Home Mission Society, $40; American Baptist Publication Society, $20; Women's Baptist Home Mission Society, $42; American Baptist Missionary Union, $100; Women's Baptist Foreign Mission Society, $33; ministerial education, $15; Baptist Ministers' Home, $12; Baptist Orphanage, $17; Baptist Hospital, $32; Old People's Home, ——; Miscellaneous, $43.06. Total, ——. Valuation of church property, $48,000. Number of auditorium sittings, 500. For church expenses, $3,605.42. Payments on property, $3,335.56. Total, $6,940.98.

Auburn Park—The church reports for the year gains by baptism 10, by letter 9, by experience 6. Losses, 14. Present membership, 195. Home expenses, $2,355. Pastor Peterson has been looking over the new field west of Halsted street north of Seventy-ninth street, and finds a good chance here for the beginning of a new Baptist work. It is expected that the Executive Council will help.

Albany Park—A recognition council was held on May 19, 1910, at which Dr. C. F. Tolman was appointed moderator, and James P. Thoms, clerk. Eighteen churches were represented by thirty-two delegates. After a careful examination of the church's field, covenant, organization and finances, the council voted unanimously to recognize the Albany Park Baptist Church as a regularly constituted Baptist church and instructed the clerk to prepare credentials for the church's admission to the Chicago Association. The following program was carried out, viz.: Sermon by Dr. C. F. Tolman; charge to the church by Rev. F. L. Anderson; hand of fellowship by Rev. James P. Thoms. The church has a large field all to itself, and new houses are springing up on every side, taxing the energies of Pastor Grennel to keep pace with the community's growth. He is well supported by efficient workers. The council evidenced the fact that Baptists have passed the stage of duplicating Baptist churches on the same field; and that the right of a Baptist church to exist depends on the fact whether it has a separate, independent and legitimate field. Christian love and comity are fundamentals in a Baptist creed, and without these a church should not be recognized.

Austin—During the year there were gained by baptism 17, by letter 53, by experience 5. Losses, 43. Present membership, 602. Church expenses, $5,977. Building, $2,300. Benevolences, $2,410.

Belden Ave.—The year's report shows 32 baptisms, 35 gained by letter, 19 by experience and restoration. Losses, 41. Present membership, 619. Home expenses, $8,727. Benevolences, $2,176.

Bethany—Rev. J. W. Rees has been engaged to act as pastor for three months more. Report for year: Gained by letter, 1. Losses, 86. Present membership, 120. Home expenses, $1,239. Benevolences, $175.

Calvary—The Carter Class of boys reports an enrollment of 95, with an average attendance of 60. This is one of the unique features of the work here, but one that should be duplicated in many other churches. Total gains for year in membership, 23, of which 19 were by baptism. Losses, 50. Present membership, 258. Church expenses, $3,717. Building, $500. Benevolences, $260.

Covenant—The annual business meeting of the church was held on May 2. Gains by baptism during the year 11, by experience 2, by letter 12; total 25. Losses by letter 19, by death and erasure 4; net gain 2. Present membership, 453. Total receipts for the year, $3,818. During the year $1,500 was paid on the church debt, which reduces it to $5,500. Benevolences to Foreign, Home and State Missions, $692; Women's Foreign Missions, $164; Women's Home Missions, $115; Total, $971. Women's Society, $82. Sunday-school enrollment, 447. Library contains 660 books.

Englewood—On April 19 the church held a celebration and jubilee over the burning of the mortgage, which has been on the church since its erection. Pledges have been secured to clear off all floating indebtedness by July 1. The pastor is sorry to see two of his leading members move to Evanston, Mr. F. A. Wells and Mr. C. H. Knights, who has been a trustee continuously for thirty years. Dr. and Mrs. Ford were recently called East by the death of her father. Gains in membership for year: By baptism 53, total 90. Losses, 63. Present membership, 1,467. Church expenses, $11,394. Building, $780. Benevolences, $3,313.

Fourth—Pastor Decker attended the commencement exercises of the Rochester Theological Seminary, and took his wife and children to Irondequoit, where they are to spend the summer. Mr. T. J. Bolger and family also attended the commencement to witness the graduation of his son, who has been chosen assistant pastor of a Rochester church. Both Rev. Peter McDairmid and Rev. Thomas Moody were recently heard with pleasure and profit speaking on "Africa." On June 3 Ex-Senator William E. Mason delivered his lecture on "Memories of Washington." On June 10 the choir will render the cantata, "Queen Esther," under the direction of Mr. Hugh Anderson. The annual picnic of the church and Sunday-school will be held on June 25 at Riverview Park, Aurora. Gains for year: By baptism 5, by letter 12. Losses, 33. Present membership, 319. Church expenses, $6,660. Building, $225. Benevolences, $485.

First—Present membership, 1,111. Gains for year: By baptism, 30; total, 73. Losses, 40. Church expenses, $17,067. Building, $654. Benevolences, $5,613.

Galilee—Gains by baptism, 13; total, 18. Losses, 19. Present membership, 156. Home expenses, $1,838. Benevolences, $122.

Garfield Park—Baptisms, 12; total gains, 25. Losses, 20. Present membership, 293. Church expenses, $2,790. Benevolences, $565.

Grace—Baptisms, 14; total gains, 32. Losses, 18. Present membership, 241. Church expenses, $3,613. Building, $574. Benevolences, $228.

Humboldt Park—The church has been having various supplies during the past month, including former Pastor Holden. Pastor Martin during the past year baptized 5; total gains, 17. Losses, 22. Present membership, 279. Church expenses, $3,139. Building, $150. Benevolences, $424.

Hyde Park—Gains by baptism, 16; total, 75. Losses: by letter 64, by erasure 94; total, 172. Present membership, 748. Church expenses, $10,367. Building $1,900. Benevolences, $4,650.

Irving Park—Pastor Blocher is leading the church steadily along progressive lines. There has been a net gain of 10 in membership during the year. Property valued at $15,000. Total home expenses, $2,810. Benevolences, $239.

Immanuel—Rev. W. M. Embree, formerly an assistant here, and later pastor at Marengo where his health failed about a year ago, died recently in California, leaving a wife and two children. The church is enjoying a variety of supplies during Dr. Myers' absence. During the year 107 were received by letter, and 42 by letter and experience. Losses: By letter 159, by death 14, by erasure 290; total, 463; net loss, 314. Present membership, 2,110. Home expenses, $16,882. Benevolences, $9,702, including $6,297 for branch and mission work.

La Salle Ave.—In answer to ten important questions from the Baptist Executive Council, the following facts have been elicited: The church has 162 resident members, representing 108 families or individuals: of the total membership, 110 may be counted active. During the past year there have been 69 enrolled contributors, representing 102 members. There were 41 individuals and families not contributing. Average attendance at church, 118; Sunday-school, 134; prayer-meeting, 51; B. Y. P. U., 47. Received: By baptism, 15; by letter and experience, 29. Nine contributors gave from $100 to $300: nine from $50 to $92: six from $29.50 to $45: twelve from $10 to $19, and thirty-three from $1 to $8.80. On the basis of contributing membership, an average of $1.75 was given for missions. The full missionary budget for the Northen Baptist Convention was raised. The above suggests a profitable line of inquiry for every church to make as to its condition.

Lexington Ave.—During the Northern Baptist Convention the church was Reunion Headquarters and five banquets were served by the Woman's Circle. The church will appropriately celebrate the twentieth anniversary of its foundation on June 19. The church appropriately recognized the Golden Wedding Anniversary recently of Deacon and Mrs. S. C. Chase. Rev. John McGuire, of India, and Prof. Hoben preached for Pastor Boynton on May 22, when he was at Washington, D. C. Gains by baptism, 26; total, 75. Losses, 80. Present membership, 596. Church expenses, $6,781. Building, $2,152. Benevolences, $1,791.

Logan Square, Norwegian.—An impressive baptismal service was held recently, when Rev. Mr. Finwall brought five converts to be buried with Christ in baptism. At a big rally of the church on May 5, $1,550 were subscribed to rid the church of all indebtedness. Gains by baptism, 14; total, 37. Losses, 15. Present membership, 252. Church expenses, $1,671. Building, $450. Benevolences, $937.

Lorimer Memorial.—On April 20, 1888, the Langley Avenue mission of the Immanuel Baptist church was organized. Rev. Geo. C. Lorimer was at that time the popular pastor of the church. On April 20, 1890, the mission was organized as the Langley Avenue church. About two years later the location was changed and the name Bethel was taken. On April 20, 1910, after long consideration, the recent name of Bethel was changed to the Lorimer Memorial, and at the same meeting a committee of ten was appointed to take under advisement the matter of a new church edifice. Report for year: Gains by baptism, 27; by letter, 8; by restoration, 6. Losses, 14. Net gain, 27. Present membership, 294. Home expenses, $2,756. Benevolences, $520. The past year has been one of the most prosperous in the history of the church. The church recently closed its fiscal year with all bills paid and the expenses for the coming year are pledged, including an increase of $200 for Pastor Buck.

Millard Ave.—Many of the boys are eagerly looking forward to June 28 as the date set for starting Camp Semasco. Boys under 16 years are offered a two weeks' outing on Channel Lake under competent leadership, for $7, including transportation. Gains by baptism, 28; total, 48. Losses, 22. Present membership, 196. Church expenses, $2,572. Benevolences, $578.

Maplewood.—Gains by baptism, 9; total, 15. Losses, 6. Present membership, 99. Church expenses, $846. Building, $2,536. Benevolences, $407.

Normal Park.—Gains by baptism, 13; total, 39. Losses, by letter 13, by erasure 79, total 95. Present membership, 397. Church expenses, $3,605. Building, $2,000. Benevolences, $524.

North Shore.—The annual meeting was held on May 18. All current debts have been paid, leaving a surplus of $300. The missionary budget was raised. A largely increased general budget was adopted, including $250 increase of Pastor Bill's salary. Additions, by baptism 14, by letter 44, by experience 7. Losses, 24. Present membership, 300. Church expenses, $4,622. Building, $800. Benevolences, $582.

Ogden Park.—On May 1, Pastor Dewey began the fourth year of his present pastorate. The pastor gave a brief resume of the three years' work: all expenses up to date are paid; benevolences increased 600 per cent; additions to membership, 172. On Thursday evening following a reception was given by the church for pastor and wife and they were presented with $25 in gold. Gains by baptism for year, 18; total, 54. Losses, 23. Present membership, 192. Church expenses, $1,549. Benevolences, $158.

Parkside.—Reports for the year show gains of 6 by baptism, 2 by letter, and two by experience. Losses, 6. Present membership, 84. Church expenses, $1,336; improvements, $593. Benevolences, $294. Rev. F. O. Erb, after a year's work, has resigned to become assistant pastor at the Hyde Park church, and Rev. C. C. Long succeeds him here. Mr. Long is studying at the University of Chicago, but he and his wife are giving several afternoons each week to personal visitation work on the field. He conducts the regular church services. Considerable progress has been made during the past year, the church mortgage having been paid up in full, leaving the property free from debt. The amount of money given the past year for expenses, improvements and benevolences is considerably more than was that given last year. Plans are now being worked out for the raising of funds to apply on the purchase of a new building, for to do the work successfully a more suitable and more convenient building is needed to accommodate the people whom the church is trying to reach.

Lettish Church.—The Letts, in number about 3,000,000, are an Indo-German nation and live in Livland and Kurland near the Baltic Sea, and have belonged, for about 150 years, to Russia. They have German customs and education. They are infidels and members of dead churches. The German Baptists started mission work among them fifty years ago. Now there are 10,000 Baptists in eighty churches. About twenty years ago Letts of the working classes began to come to America, among them a large number of Baptists. I was appointed for the Lettish work in Chicago, July 1, 1908, and started with fifty-one persons, mostly not members of regular Baptist churches. I had to overcome many difficulties. We have received thirty-eight new members by baptism, immigration and otherwise, and have lost, mostly by letter, nine persons. Because our people are scattered, twenty of our members established a mission in Melrose Park. The membership of our Chicago church is now sixty; they are spiritually better and doing more than two years ago. Our opportunities and duties require much more from us. We hold services in the Old Second Church.

H. Redin, Pastor.

Pilgrim Temple.—Gains by baptism, 25; total, 42. Losses, 25. Present membership, 379. Church expenses, $2,705. Building, $471. Benevolences, $179.

Ravenswood.—The school at the North Branch Gospel Mission had an average attendance of over 80 during the past two months. Gains by baptism, 17; total, 36. Losses, 24. Present membership, 307. Church expenses, $3,075. Building, $500. Benevolences, $356.

Rogers Park.—Rev. and Mrs. Hobbs were given quite a series of dinners before their departure for Michigan City, Ind. Rev. A. J. Hall was the regular supply before the coming of Pastor Martin on May 1. Gains by baptism for year, 3; total, 15. Losses, 9. Present membership, 153. Church expenses, $3,153. Building, $1,000. Benevolences, $405.

Roseland.—Nearly 100 sat down at the annual banquet and business meeting. Pastor Bill, of the North Shore church, gave an address on "Our Baptist Heritage." Net increase in membership for the past year, 7. Current expenses were over $1,400. The report of the building committee showed an expenditure of $6,601. A mortgage of $2,500 has been placed on the property, a $1,000, offset by good pledges, has been borrowed at the bank. Sunday receipts were $185. Women's Helping Hand receipts, $347. Women's Mission Circle, $45. Juniors, $26. The apportionment by the Northern Baptist Convention for the three missionary societies was met.

Second.—The unveiling of Aunt Lizzie's Portrait was the occasion of a great service in the old meeting-house of the Second Church on May 3. Dr. Galusha Anderson and Wm. M. Lawrence, former pastors, with whom Aunt Lizzie worked, delivered addresses worthy of the subject and befitting the occasion. The music was excellent, the auditorium was filled, many hearts were thrilled and inspired, and happy memories of the good old days were again brought back. On May 5, the daughter of Dr. and Mrs. MacLaurin, Miss Eugenie, was married to Mr. Harry H. Harper, a cousin of the late President Harper. General sorrow is expressed over the resignation of Dr. MacLaurin, who closed his pastorate on May 15 to enter business in Minneapolis. The farewell sermon was preached in the morning to a large congregation, many coming from outside the membership and usual hearers. The sermon upon the theme, "Even as He Walked" was a strong gospel sermon with little allusion to the past or words of farewell. At its close a large part of the congregation came forward to have a farewell shake of the hand, many expressing the helpfulness the pastor's sermons had been to them and their regret at the parting. In the evening he preached the baccalaureate sermon to the graduates of the near-by Chicago College of Medicine and Surgery. His subject was "And this is the Promise of God—Life." It was an unusually able, impressive presentation of a gospel theme and was greatly appreciated by a full house. No member of this conservative church has ever been known to express any exception to the theological views held or expressed in any sermon ever preached by him in the pulpit of the Second Church. Doctor MacLaurin is a scriptural preacher of broad but safe and sane spiritual truth who has few equals in pulpit power. The year's report shows gains by baptism, 44; by letter, 25; by experience and restoration, 2. Losses, 56. Present membership, 1,523. Church expenses, $14,240. Benevolences, $4,984.

South Chicago.—Baptisms, 8; total gains, 14. Losses, 64. Present membership, 161. Church expenses, $1,121. Benevolences, $88.

Tabernacle.—Gains by baptism, 29; total, 55. Losses, 21. Present membership, 504. Church expenses, $5,703. Building, $2,365. Benevolences, $942.

Trinity.—Supplies are being secured at present by the Executive Council, while the church is paying some debts. Gains by baptism, 5; total, 10. Losses, 57. Present membership, 97. Church expenses, $957. Benevolences, $54.

Washington Park.—At the annual meeting of the church it was reported that $3 per member had been given for missions. Additions by baptism, 8; by letter, 13; by experience, 2. Losses, 29. Present membership, 126. Church expenses, $1,811. Benevolences, $439.

West Pullman.—Gains by baptism, 9; total, 30. Losses, 13. Present membership, 130. Church expenses, $984. Benevolences, $168.

Windsor Park.—Dedicatory services, after moving and remodelling, were held on May 22, including three great services with sermons by Dr. Lounsbury and Supt. F. L. Anderson. The church received resolutions of congratulation from the Baptist Executive Council for their enterprise and self-sacrifice in going ahead and accomplishing such a noble task without help from the denomination at large. Gains by letter and experience, 15. Losses, 6. Present membership, 115. Church expenses, $930. Benevolences, $94.

Western Ave.—On May 8 the church celebrated its Forty-third Anniversary. Mr. H. R. Clissold, the first superintendent of the Sunday-school, was present and made a characteristic, effective address. The services, both morning and evening, were attended by a large number of ex-members, who came to give the old church a word of encouragement. Dr. George Webb, who supplied the church for a time, was present in Chicago attending conventions and preached morning and evening. Gains by baptism, 9; total 30. Losses, 87. Present membership, 283. Church expenses, $3,085. Benevolences, $1,011.

Chicago Heights.—Gains by baptism, 8; total, 19. Losses, 47. Present membership, 95. Church expenses, $1,156. Benevolences, $20.

Berwyn.—The Swedish Baptist State Convention recently held its annual meeting here with the Swedish Baptist church, and our church was given for a Sunday evening service, while we worshipped with the Presbyterians. A pulpit telephone has been installed to aid some in hearing the sermon. There has been a great missionary uprising in the church, which culminated at the prayer-meeting on May 11, when nearly $1,500 was pledged for world-wide missions. During the year 11 have been received by baptism, 12 by letter, and 3 by experience. Losses, 16. Present membership, 259. Home expenses, $5,610. Building, $2,500. Benevolences, $1,091.

Evanston.—Mr. and Mrs. Andrew MacLeish are to be delegates to the World Missionary Conference at Edinburgh this summer. During the year Pastor Stifler has baptized 16, and 22 were received by letter. Losses, 34. Present membership, 436. Church expenses, $9,043; improvements, $1,765. Benevolences, $5,913.

Elgin, First.—Gains by baptism, 55; total, 91. Losses, 30. Present membership, 944. Church expenses, $6,848. Benevolences, $2,314.

Harvey.—Baptism, 2; total gain, 9. Losses, 69. Present membership, 115. Church expenses, $1,731. Building, $800. Benevolences, $107.

Highland Park.—Gains by baptism, 3; total, 6. Losses, 5. Present membership, 128. Church expenses, $1,798. Building, $1,768. Benevolences, $132.

Elgin, Immanuel.—Rev. W. H. Fuller has resigned after a pastorate of over six years, and awaits location elsewhere. During the past year there have been 4 baptisms and 3 by letter and experience. Present membership, 196. Total home expenses, $1,605. Benevolences, $217.

La Grange.—Rev. Thomas Stephenson has resigned the pastorate to take effect on June 1. He will at once begin a whirlwind campaign during June to raise $25,000 for the Woman's Baptist College of Denver, one-third of which he secured during the Northern Baptist Convention. He has been invited to become state missionary for Montana, and also to become fiscal secretary for the three missionary societies of Nebraska. Gains for year by baptism, 16; total, 27. Losses, 3. Present membership, 221. Church expenses, $2,475. Building, $1,004. Benevolences, $731.

Maywood.—Gains by baptism, 17; by letter, 29; by experience, 7; total, 53. Losses, 2. Net gain, 51. Present membership, 141. Church expenses, $1,896. Building repairs, $1,120. Benevolences, $110.

Morgan Park.—Gains for year by baptism, 30; by letter and experience, 10. Total losses, 42. Present membership, 390. Church expenses, $4,081. Building repairs, $981. Benevolences, $2,482. The above includes the branch church at Blue Island under the pastoral care of Rev. Walter Harriss, where a chapel has recently been erected.

Oak Park, First.—Gains by baptism, 16; total, 43. Losses, 45. Present membership, 441. Church expenses, $6,455. Benevolences, $3,120.

Oak Park, Austin Ave.—Gains by letter and experience, 6. Losses, 12. Present membership, 77. Church expenses, $1,592. Benevolences, $105.

Waukegan.—Gains by baptism, 34; total, 53. Losses, 14. Present membership, 528. Church expenses, $4,460. Benevolences, $588.

Wheaton.—Gains by baptism, 9; total, 14. Losses, 15. Present membership, 249. Church expenses, $3,135. Benevolences, $948.

The Chicago Baptist Association held its seventy-fifth anniversary session with the Second Church, on Thursday and Friday, June 2 and 3. The returns from the churches show that 1,075 new members have been received by baptism, exactly the number reported a year ago. The total membership of the seventy-nine churches reporting is 23,979, as against 24,039 for the same churches last year. In the matter of benevolences, the churches report a total of $76,567.10 and for home expenses, $312,913.30. Twenty-three churches met or exceeded their apportionments to the three national societies.

W. S. Abernethy, Clerk.

PERSONALS AND ITEMS OF INTEREST.

Dr. T. W. Powell has become acting pastor of the First Church, Muncie, Ind., until a new pastor can be located.

On June 14 the corner stone of the great Harper Memorial Library will be laid, in connection with the convocation exercises at the University of Chicago. Dr. F. W. Gunsaulus will be the orator.

The next meeting of the Women's Mission Union will be held at Waukegan on June 14.

GOD'S PLAN OF FINANCING THE KINGDOM.

By Rev. E. B. Stewart.
Pastor, Third United Presbyterian Church.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Every gathering of Christian people, whether large or small, is almost sure to present soul-torturing pleas for funds to prosecute the work in hand, or should be in hand. What is it that takes so much of the thought, time, activity and energy of most Christian workers? Lack of funds. What is it that is driving workers from the fields of world evangelization and civic righteousness? Lack of funds. It is lack of funds that haunts our homes, our churches, our lives. It is the demon of the age of Christian activity.

E. B. STEWART, D. D.

Must this be? Has God no wise plan for financing a kingdom which He deliberately set on foot? The thought is repugnant when so stated, but the average church gathering acts as if this were true. The plan of action usually calls for the various devices of human wisdom and the question is scarcely if ever raised, What hath God said?

God's plan is clearly laid down in Scripture. It is two-fold: 1st, A certain fixed portion of one's income is the Lord's, is his wholly and without reserve. 2nd. The remaining part of one's income is subject to the demands of the principle of the free-will offering, whereby a man gives according as he is able, even as the Lord hath prospered him.

Thus we have a fixed portion and a free-will offering as the cardinal factors in God's plan. The great mistake of this age is the attempt to place all gifts under the principle of the free-will offering. Ours is the only age that has attempted to eliminate the first principle of God's plan, and it is the only age that has had inadequate support. The Christian church is the great apostate in this regard. In every other age, among almost every people and for every kind of religion, false or true, that has ministered to any considerable portion of the race in all its history, the fundamental part of the financial plan has been the fixed portion. This almost universal portion has been the tithe, and never has it recorded a failure. It does not fail even today where used, as witness the persistent proselyters who are wise enough to use it,—the Mormons and other false teachers. It does not fail, as witness tens of thousands of individuals and hundreds of bands of tithers who are to be found in ever increasing numbers in our churches today.

"Oh—but tithing is Jewish and legal and we can't go back to that." So sounds the long, long refrain of ignorance and prejudice. There is not the slightest proof that the tithe principle is Jewish and the assertion is one of sheer ignorance. The Jewish system was based upon the two God-given principles of the tithe and the free-will offering. To the tithe was added the second and the third tithe, whatever that may have been. The free-will offering was specifically applied to a number of things and opportunities furnished for other and large use of it. The Jewish plan was tithes and offerings, with conspicuous emphasis on the plural. The Divine plan underlying it is the tithe and the free-will offering.

Thousands of years before there was a Jew, archaeology bears increasing evidence to the prevalence of God's plan. Professor Sayce emphatically asserts that the tithe is of Babylonian origin. The probability is that the tithe will go back to the farthest limit of the historian's reach and be found along with the seventh of time as God's plan from the beginning to save the race from covetousness and afford the means for establishing and maintaining his worship and kingdom to the ends of the earth.

It has been left to Christian America, with all its wealth of resource and its marvelous opportunities of service in the great world field, to take conspicuous rank as the nation that has refused to conform to the plan of God for financing his kingdom, and her position is as unenviable as it is conspicuous. Every device possible to human ingenuity has been tried and failure has been the invariable outcome. No one believes today that the church is financing the work of the kingdom in a commendable manner. Why not, even as a last resort and putting it on the par of the many other plans that we have tried, give God's plan a fair trial in the time of our dire need of laborers and the means for their support?

Independent of the question of support, the more vital question of the development of Christian life hinges upon the proper use of God's plan. No one can rob God and reach the highest type of Christian life, and here we believe we discover the secret of the wide spread failure in Christian service. The individuals are not wholly surrendered to the will of God and lacking this one thing they fail to leave all and follow him with that devotion which has always been characteristic of a missionary nation or people. "If ye love me, keep my commandments." "Prove me now herewith and see if I will not open the windows of heaven and pour you out a blessing."

It is easy to dream of the wonderful things that might be accomplished if only our time and movements were entirely under our own control, if there were no fretting obligations, no ties of kinship or circumstances to interfere. But any life that is or would be of any value to the world has a hundred claims upon it, claims that cannot be rightfully put aside, and however one may chafe and fret for liberty, it cannot be found in repudiation or flight. A debt disowned is not a debt paid. Only the useless are neither needed nor wanted, and one's value may be fairly gauged by the demands upon his time, interest, affection and labor. The bonds of love and duty are worth far more than any freedom that can be found outside of them, and no "career" can compensate for neglect of God-given responsibilities.—Forward.

A LITTLE MORE CROSS.

A little more cross and a little less creed,
A little more beauty of brotherly deed;
A little more bearing of things to be borne,
With faith in the infinite triumph of morn.
A little less doubt and a little more do
Of the simple, sweet service each day brings to view;
A little more cross, with its beautiful light,
Its lesson of love and its message of right;
A little less sword and a little more rose
To soften the struggles and lighten the blows;
A little more worship, a little more prayer,
With the balm of its incense to brighten the care;
A little more song and a little less sigh,
And a cheery good day to the friends that go by.
A little more cross and a little more trust
In the beauty that blooms like a rose out of dust;
A little more lifting the load of another,
A little more thought for the life of a brother;
A little more dreaming, a little ore laughter,
A little more childhood, and sweetness thereafter;
A little more cross and a little less hate,
With love in the hands and a rose by the gate.

—The Westminster Adult Bible Class.

NOURISHED BY OUR WORK.

[An editorial in the Sunday-school Times by Charles G. Trumbull, Editor-in-Chief.]

There are a great many things that count in the work that a man does besides the mere doing of it. One of the most important of those things is the spirit in which he does it, and another is the way he speaks of it. There are some very good workers who impair their service by always acting as if it were a terrible drain upon them. They lessen the value of it by looking at it and speaking about it as if they were quite willing to do it, but that, nevertheless, it was a sad depletion of their powers. And they seem to think that one of the essential elements of real work is that one should show the strain of it and sigh about it a little. But when this attitude becomes habitual it shows that one has not really appreciated what service is. It is not principally a drain and a depletion; it is far more a food and a source of nourishment to our very life. It puts back into us quite as much as it takes away, and, though one of the sure incidents of it is weariness, it is none the less true that most of the strength and happiness that are in any of us are there because our work has put them there.

An English essayist speaks of a friend of his of whom he says that he never approaches his task as most men do, sighing and anxious about the mass of it and wondering how he is ever to get through with it, but he comes to it as he would to a full and satisfying meal, looking over the day's duties with a real relish for them and thankful for the plentifulness of what is set before him, glad to know that there is no likelihood of there not being enough for him to do. Each unexpected development of his business seems to add to the interest and zest of his calling, and, instead of being put out because it is not just what he looked for, he feels the same eagerness toward it that a naturalist would toward a new specimen or an epicure toward a new viand. This attitude may be rare, and may seem impossible, but it makes us wonder whether, after all, our occupations would not have a good deal of this fine feeling in them if we were living normal lives and had just the normal attitude toward our work.

We fall into bad habits of telling how tired we are or how rushed we have been or what a lot we have had to do, and at times there comes to be a real cant of labor, just as a religious cant sometimes comes into vogue. We put on an anxious and careworn look, and like to have men appreciate that we are doing something in the world, but really we ought to go about briskly and brightly and publish the fact that we are the fortunate ones who have enough to do. And we shall do this when we realize that our work positively feeds us and builds us up and makes our happiness. For our very nature is starved and out of health when we have not been producing our regular output. We are not ourselves, and our whole system becomes deranged a little. Fretting creeps into our habit and we run down. The testimony of a single day in which we got well through our duties and did what we started out to do at the day's beginning assures us that nothing else has such power to strengthen and gladden us. We are more of men, and our spirit is refreshed by a subtle health pervading our whole being in a way we know not how to define.

Dread is not, then, the normal attitude in which we need to approach our program when we consider that a glow of happiness is most likely to be the result. We need not say, "This will take it out of me," but may rather say: "This will strengthen me and set me right again." Not until one goes to his allotted task asking himself just how much cheerfulness and happiness he can find in the doing of it will he ever know what power it has to encourage and gladden him. It is, therefore, necessary to get rid of this traditional habit of bending our backs and knitting our brows as if we were about to take on some terrible burden. And we can make this riddance. What good thing is waiting hidden for me in the mass of this day's work? would be a reasonable curiosity with which to approach it.

It was said of George Whitefield that in those preaching campaigns of his in this country he would be utterly exhausted and have to stop. For a little while he would rest and try to get well, but the only thing that would ever make him well was to preach again. He fed on the very thing that fed upon him, his preaching. He could not seem to get back his strength except from the very ones he ministered to. The crowds that took away his vitality were the same crowds from which he got it back again. This truth is brought out very finely in the experience of one of the great Scotch theological teachers, who said of himself that in vacation time he nearly starved mentally because he did not have his students there to feed his mind with their difficulties. One would suppose that those would be the months when he would be

filling up with intellectual wealth, which in the months to come would be slowly used up by his scholars as he gave it out to them, but it was not so. He nourished himself on their needs, their questions, and strengthened himself on their problems, and he proved that he is a poor teacher who has not gotten out of his students quite as much as they have gotten out of him. That other great Scotsman, Chalmers, who in certain years of his life had conserved his strength by giving himself to carefully measured duties, broke loose at last into unstinted service, only to find that never till then had he had such abundance of power, so that he said he had discovered that the only life for him was one "of ceaseless activity." Nothing else would keep him alive.

We must beware of ever imagining or teaching Christ as one whose life was depleted by his service of his fellowmen. He himself gave literal expresion to this great law of duty as the thing that sustains and nourishes us when he said, "My meat is to do the will of him that sent me," and "I have meat to eat that ye know not of." We add to God's glory when we partake of his might and receive things at his hands. The discouragement of the Savior was not the drain men made upon his force and love, but the low degree in which they drew upon it. A night of rest and prayer repaired the exhaustion that their needs produced, but what wore upon him was that they would not come unto him that they might get life. The pent-up life of Christ was more costly than the life outpoured.

Do not look upon duty, then, as a dead weight nor upon service as a certain exhaustion of your strength. Do not get into the habit of talking about the burden of the Lord and how hard your service is. Remember the prophet who denounced the false prophets because they kept continually talking about "the burden of the Lord," and how he gave them God's message: "And as for the prophet and the priest and the people that shall say 'The burden of the Lord,' I will even punish that man and his house." Expect to get more out of all your service than even those you do it for will get, because if it is good service that will always be the truth about it. Look back and you will be able to say that it is laziness, self-seeking, saving one's self, which has always exhausted you, and the times of service which have always fed you and built you up.—The Sunday School Times.

"SUPPOSE."

Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul winner.

Suppose that "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ, how much will heaven mean to me?

Suppose that as an employe I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm, and indifferent again, and so on—how long would my employer stand such service as that? But is not this the kind of soul winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for Him, how would I fare?

Suppose that every member of the church to which I belong were to reconsecrate himself or herself today—not tomorrow—for a life of entire submission to the will of God according to His Word, and for a life also of soul winning service in loving obedience to His command, would not such a revival probably follow as this church and community have never seen?—Moody Church Herald.

A gospel with no comfort for sorrow would not meet the deepest needs of human hearts. If Jesus were a friend only for bright hours, there would be much of experience into which he could not enter. But the gospel breathes comfort on every page, and Jesus is a friend for lonely hours and times of grief and pain, as well as for sunny paths and days of gladness and song. He went to a marriage feast and wrought his first miracle to prolong the festivity; but he went also to the home of sorrow and turned its sorrow into joy.—Forward.

MURINE EYE REMEDY

For Your Eyes

A Favorite Toilet Luxury

A Soothing and Reliable Relief

Aids in Preserving and Restoring Eyes to Normal Strength and Healthful Brilliancy.

Why not Try Murine Eye Remedy For Red, Weak, Weary, Watery Eyes, Granulated Eyelids, Pink Eye and Eye Strain? Murine doesn't Smart, Soothes Eye Pain. Is Compounded by Experienced Physicians; Contains no Prohibited or Injurious Drugs.

Try Murine for Your Eyes. You will like Murine. Try it in Baby's Eyes for Scaly Eyelids. Good for All Eyes that Need Care.

Druggists Sell Murine Eye Remedy at 50c.
Murine Eye Salve---Trial Size---Aseptic Tubes, 25c.

CHICAGO TEMPERANCE SECTION

GRACE E. LEVIN, Editor.

Young People's Christian Temperance Union Headquarters, 1104 The Temple, Chicago.

MARY F. BALCOMB, General Secretary.

CHICAGO LOCAL OPTION CAMPAIGN COMMITTEE, HEADQUARTERS, 301 SECURITY BUILDING.

Mary F. Balcomb, Secretary.

The following is quoted from the booklet gotten out by the Local Option Campaign Committee for the guide of those who wish to help in this great work of organizing the city and bringing the temperance question to issue in the spring of 1911:

Some of the Benefits to Be Derived.

1. The work can proceed in an orderly and systematic way; and, each individual will know definitely what he is expected to do.

2. By this method the petition can be compared with the registration list and verified by the Precinct Committee before it is turned over to the Election Commissioners.

3. The classification of the voters will save much expense, enabling us to reach each effectively.

4. There will be no duplication of effort nor working at cross purposes

5. This will secure the inspiration from touching elbows and from knowing that the work is moving forward in all sections of the city.

Necessity for such an Organization.

1. In one church there were 145 men of voting age. Of these twenty-one were not registered, nineteen seldom voted and the remainder were about evenly divided along political lines. The effect of this church's vote upon good government was therefore practically nothing.

2. One of the canvassers in the recent campaign found a men's Bible class of seventeen voters, sixteen of whom were not registered. A thorough canvass will reveal these things in time to be remedied.

3. It will make an equitable division of labor so that the burden upon any individual will be a light one.

4. The campaign can be carried on with facts to guide it rather than hazy guesses.

Throughout the nation there is a tremendous revolt against corrupt conditions in our political life. How widespread it is, is illustrated by the fact that magazines and periodicals of all kinds are teeming with discussions of the question both in the concrete and abstract.

The best authorities are agreed that the classes that stand for corrupt administration of government are far in the minority. That they can be driven from control when the reputable voters unite along definite lines and meet them in an organized way is also conceded.

It is carefully estimated that on an average only about 65 per cent of the reputable vote is ordinarily cast at election.

It is estimated by competent authorities that 40,000 illegal votes are usually cast in the City of Chicago. Intelligent preliminary canvassing and revision day work will largely prevent such voting. An illustrataion of this point: in the Judicial Election held in June, 1909, the Chicago Law and Order League caused to be sent out 334 suspect notices. As a result 269 names were stricken from the polling lists and one judge and one clerk of election were removed from office. In the election of April, 1910, the same organization caused 3,500 suspect notices to be sent out. Many names so challenged were stricken from the lists, and one alderman, it is reported, attributes his defeat to this cause. Much fraudulent voting is of the crudest and baldest type. It is comparatively easy to stop it and if the republic lives it must be done.

If you will help in developing the organization let us have the following information:

I. Your name, address, and what you will do.

II. The names and addresses of those who will act in the following capacity: (1) Canvassers and circulators of petitions, men or women. There are no more efficient canvassers or workers than groups of women or young people. (2) Challengers and watchers for Election Day. (3) Revision Day Committee, Saturday evening, October 15, from 6 to 10 p. m. (4) Parties who will furnish automobiles, carriages, and telephones for use on Primary, Registration and Election Days. (5) Boys with bicycles who will serve as messengers.

Calendar.

Special registration for Primary, August, 1910. All persons not registered at the address where

THERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

First Trust and Savings Bank

they are living must register at the Election Commissioners' office, 160 Adams street, on August 26. Otherwise they cannot vote at the Primary Election, September 15. The law does not fix the hours, but the Commissioners say they will probably be open until 8 p. m.

Primary Election, Thursday, September 15, 6 a. m. to 5 p. m.

There is a general Registration on the following dates. Everyone must register or they cannot vote: First Registration Day, Saturday, October 8, 8 a. m. to 9 p. m.; Second Registration Day, Tuesday, October 18, 8 a. m. to 9 p. m.; Revision Day, Tuesday, November 8, from 6 a. m. to 4 p. m.; Local Option Petition must be filed February 4, 1911. Primary Election for Mayor and other City Officers, Tuesday, February 28, 6 a. m. to 5 p. m.

Election, Tuesday, April 4, 6 a. m. to 4 p. m.

CATHOLIC TOTAL ABSTINENCE UNION.

ALIDA H. O'CONNOR.

The Catholic temperance people are about as busy as was Father Mathew during his life time. It certainly is now proved that total abstainers have greater power of endurance than other people.

The Bryan temperance lecture given a week after the date was set was a great success and many thanks are due Dr. Newton, the Anti-Saloon League, the Prohibitionists, the Y. P. C. T. U., the W. C. T. U. and other temperance organizations not affiliated with the C. T. A. Unions.

Bishop Fallows' temperance boys added interest to the Paulist Fife and Drum Corps, the Paulist Cadets and the Hibernian Cadets. The music furnished by the St. Mary's Choral Society under the direction of Rev. Father Finn was most beautiful.

The C. T. A. U. of Illinois will hold its annual convention in Joliet, June 26th. The delegates will go on a special train.

The C. T. A. U. Advocate has increased its circulation ten fold since Father O'Callaghan has become its editor. Any one may obtain a sample copy by addressing it at 35 Eldridge Court, Chicago.

June 24th is the feast of St. John the Baptist, the patron saint of the Catholic Total Abstinence Union of America.

WOMAN'S CHRISTIAN TEMPERANCE UNION

MRS. EMILY M. HILL.

The slogan of Cook County Woman's Christian Temperance Union is 1,000 new members for 1910. The prosperity and success of any organization depends upon the infusion of new blood into the ranks.

A cordial invitation is extended to any or all women to join and help save the boys and girls from the ravages of the liquor traffic. The report of new members gained on May 25th is very encouraging, and June 29th will be set apart as the second "Membership Day." The requirements for membership are to sign the total abstinence pledge and pay $1.00 a year dues. The one dollar dues are divided between the local, county, state, National and World's Unions.

Mrs. Fannie McG. Woodmansee, the county superintendent of Prison and Jail Department, conducts a gospel service every Sunday afternoon in the county jail. The Cable Piano Co. has presented a new piano to this department of the W. C. T. U. work for use in the jail.

SUMMER SCHOOL OF MISSIONS AT WINONA LAKE.

The program of the summer school of missions, which will be held at Winona Lake, Ind., June 23 to 30 inclusive, will be of exceptional interest. "Western Women in Eastern Lands," Mrs. Montgomery's own book for the Foreign Mission Study of 1910, will be presented by the author herself on Friday, Saturday and Monday, June 24, 25 and 27.

The Home Missionary study course, "Progress Among the Antilles," will follow, under the leadership of Mrs. D. B. Wells, Chicago.

A series of Bible studies will be conducted by Mrs. A. L. Berry of Chicago.

The program also includes addresses on Methods for Young People and Children, an address by Miss Margaret Burton of Chicago, addresses by missionaries, a big missionary rally on Sunday afternoon, and many other good things. Plan to come and spend the week at beautiful Winona.

"If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen!"

WASHINGTON FURNISHINGS

Your first choice

After your first trial

True because of the sterling quality shown in every article we sell—as well as the moderate prices we ask.

Our courteous service will please you too. You take no chances—because every sale is made under a guarantee of entire satisfaction. Why not call at one of our conveniently located stores for your new Summer hosiery—underwear or shirts.

THE WASHINGTON SHIRT CO.

WASHINGTON & DEARBORN

187-189 LASALLE STREET

JACKSON & DEARBORN

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?"—the vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said: "I pray thee, then,
Write me as one that loves his fellow men."

The angel wrote and vanished. The next night
It came again, and with a great wakening light,
And showed the names whom love of God had blessed—
And, lo! Ben Adhem's name led all the rest!

—Leigh Hunt.

HELPING OTHERS TO HELP THEMSELVES.

By Rev. George A. Kilbey, General Manager, Chicago Christian Industrial League.

Work with and on behalf of the poor is surely the most interesting and inviting occupation to which any servant of Jesus Christ could commit himself. I know of nothing so varied in its character, or calling for so many methods of application, or that could bring one into contact with such a variety of the real facts of life. It is true that the tragic, like a strong, dominating principle, runs through the whole experience, and that each case might be spelled with one word "need," either written in caps or lower case, according to the special circumstances, but it is that fact that must call out the heart of the lover of humanity, and prompt him to the exercise of the best gifts he controls.

This great field, however, has its dangers, and there are risks of injuring rather than helping, but it is here among other places where the Chicago Christian Industrial League has its strength. It is in the field, to help all, regardless of creed or class, not even asking too many questions as to how the man really got down. Its plan is always to set the man helping himself, and its purpose that the poor and needy should not leave its doors covered with humiliation, for having sought the aid of charity, but grateful to its helpers, inasmuch as they have pointed out the road to self-help, and given an opportunity to praise its doctrine. Here is an illustration: A man came to see us the other day. One only had to see his hand-writing, hear his speech, look into his face to be impressed with the fact that he was honest, and deserving in the truest sense of the word. He had been in the hospital for some considerable time. On coming out, he was incapable of taking up his profession, and for weeks, lived on his bit of money, and then, finally on his wardrobe. Noticing that we looked him up and down, he remarked, "From my bottom coat buttons upwards, I am fairly presentable, but please don't look any lower. You will see I cannot seek employment in this condition." A ragged, dirty and untidy appearance is about as fatal to a man as a bad character, when seeking employment. We gave him a chance of working for what he needed, and he went from our doors with what he called, a "new front" to paying employment.

Here is another: He has only just left the office. An old man, who has been in considerable difficulties; again sickness was the cause of the trouble. He did not want charity, he wanted to help himself. The only covering to his poor feet was a pair of old rubbers. He was enabled to secure a decent pair of shoes. He went out to peddle pencils and small wares of this kind. The day being uncertain, he has just been in to ask if he didn't succeed in his business, if he could come back and see us again, and he has gone away, happy with the assurance that if his present commercial business does not turn out all right, that we will be glad to see after him in some other way.

There is very little fear of imposition or danger that the way will be made easy for the lazy to loaf, when you are able to test the man out of employment, and this the Chicago Christian Industrial League does.

It is not always possible to make all our relations with others pleasant and agreeable even with our utmost desire and effort, but there is only one side of all relationships that we are responsible for, our own. If on our own side we allow neither anger nor unkindness we can at least be at peace with ourselves.—Forward.

Chicago Christian Industrial League

Motto: "A United Church to Meet a City's Need"

This is an effort on behalf of the great Church to help those in the greatest need.

Assistance on behalf of the poor and needy of Chicago is earnestly solicited.

Articles of clothing, furniture, books, papers of all kinds, and all household and business wastes will be collected and utilized to find work for the workless and comforts in the homes of poverty. Communicate with

GEORGE A. KILBEY, General Manager

Wagons plainly marked will call in response to all messages.

10, 12 and 14 EAST 12th STREET

Phone Harrison 2170

THE LIFE GAUGE.

They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young.
'Tis not the number of the lines
On life's fast filling page;
'Tis not the pulse's added throbs
Which constitute their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood—
Dead, even while they live!
Others, all spirit, heart, and sense—
Theirs the mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour!

Seize, then, the minutes as they pass—
The woof of Life is Thought!
Warm up the colors—let them glow,
With fire or fancy fraught.
Live to some purpose—make thy Life
A gift of use to thee!
A joy, a good, a golden hope,
A heavenly argosy!

—The Institute Tie.

THE CHIEF BUSINESS OF A CITY CHURCH.

By Rev. C. G. Kindred, Pastor of the Englewood Christian Church.

Written exclusively for the church papers published by the United Religious Press of Chicago.

The apostle to the Gentiles, himself a city man and evangelist, who would have given up his greatest article of food rather than cause the least to stumble, gives us a fine pattern for work in his own high resolve—"I am become all things to all men that I may by all means save some."

If his day called for such high renunciation and holy consecration to the men who tired of the attractions and religion of that age, what can we carry as a handicap in selfishness, with any hope of winning, where life is so tense, in the yet young and enthusiastic sense of freedom of men to fulfill the ambitions and desires of life? Life in Chicago is buoyant and there is much attractive work to be done, and the church that successfully evangelizes such men must give itself "to this ministry" with a consuming zeal. The very by-ways are crowded with attractions whose end is to fill the spiritual life—one can go farther from God, with less expense and fear of exposure, these days than ever before. The Devil has turned Chicago into a huge department store of "sinning made easy," and our municipal officials seem to act as cappers and floor walkers in the establishment. Blackstone's dictum that the object of law was to make it easy to do right and hard to do wrong has nearly, if not altogether, been reversed.

The question as to "the individual church member's responsibility and privilege" calls for very serious and consecrated consideration. The first thing is for him to face very clearly his responsibility—through me, **and me only,** God can reach some certain soul—to that soul, I am "the light"—and "as the father hath sent Christ, so He sends me to that one"—it is my privilege and duty and burden to say, "I beseech you, on behalf of Christ, be ye reconciled to God." If that isn't enough to sober one, then the blood of Christ is of none effect, and to him is accounted an unholy thing!! His privilege is to be so constrained by love that he will respond in advance of the good, and so make glad the heart of his Lord.

We older members of His body have gone through much that now besieges the young; and we must be to them as Christians (diminutive Christs) "tempted in all points" as they—exhibiting our scars, unfolding the inner bitterness and failure of it all, and the later joy and victory when we turned to Christ, and surrendered all to and for Him. Do not hold back anything that will help—put yourself in their places—and make a clean breast of the past. I know, from actual help so received, the value of such openness and sympathy. How did Paul save Timothy, Titus, Mary and Onesimus—was it not by "glorifying in infirmities" and in weaknesses, for when I am weak then I am strong—"through Christ who strengtheneth me."

If you've had no such experiences of help from God's men, you can't do this; but, if you have, you are worse than criminal if you keep it back from the needy, because of pride or indolence, or any such thing. To give such precious and sacred inner matter to a wayward sinner is as Christ dying for Jerusalem, it is witnessing (martyring), and it is the seed of the church.

Chicago is to be won, not by "the foolishness of preaching," but by "the foolishness of the thing preached" (R. V. margin). And when each shall take the "thing" that is actual to him, and preach it to other fellow of like passions with himself, it will justify itself in another as it did in him—for Christ and His Holy Spirit have never failed. A witnessing church membership, of this kind of quality, is Chicago's greatest need—Christ's mightiest force—it was Pentecost's contribution to the kingdom, "they went everywhere preaching the word," "The Lord working with them," and "they took knowledge of them that they had been with Jesus."

Schools have been called theoretical, and so to that extent inefficient; and business apprenticeship practical and efficient. We then, in business for Christ, owe it to Him, to practically train, apprentice, our young for Him as we do for Chicago. This is "Big Brotherism"—is practical—is necessary—is our responsible duty—is not optional—must and can be done. Less is not to be tolerated.

"Ye that are men
Now serve Him."

Why has God revealed himself to us, giving us his light, enabling us to understand his truth? Is it that we may be well content with ourselves, gloating over its light as a miser gloats over his gold? When a housewife lights a lamp, does she immediately put it away in a tight closet where no one can see it? Then why should we feel that we have a right to hide the light that God has kindled in us?—Forward.

WOMEN OPPOSE VICE FUND.

The following resolutions opposing the use of taxpayers' money for Mayor Busse's so-called Vice Commission were adopted at a Mass Meeting held in Willard Hall by the Cook County W. C. T. U. and other ladies associated with the enforcement of law crusade.

WHEREAS, the Mayor of the City of Chicago as reported in the city press has recommended an appropriation of money from the city treasury for the purpose of defraying the expense of the vice commission appointed by him to investigate the conditions, existing by reasons of his failure to enforce the laws of the state of Illinois and the ordinances of the city of Chicago, prohibiting houses of ill-fame within the limits of the city.

RESOLVED, that we, the members of the Women's Christian Temperance Union of Cook County, and other Christian women of Chicago, do hereby earnestly protest against the appropriation of the money of the taxpayers of Chicago, for the appointment of which there is no warrant in law and for the existence of which there would be no excuse or reason if the Mayor would perform his sworn duty, and enforce the laws against such places of infamy.

RESOLVED, that we protest against any member of the board of health serving on such vice commission in open violation of the state law which reads as follows:

"And it shall be unlawful for any board of health (or any member or employee of the same) now existing, or which may hereafter exist under the laws of this state, to interfere in the management of any house of ill-fame or house of prostitution, or to provide in any manner for the medical inspection of any inmate of the same."

Upon the presentation of the above resolutions to the finance committee of the city council, the committee which had recommended the appropriation of $5,000 immediately referred the matter to the legal department and Mr. William D. Barge, assistant corporation counsel declared the vice commission cannot legally expend city money.

Suppose God shut us in to prayer for self and self alone, would not our heavens be darkened and the world shut in about us? Taking thought for others in our prayers brings us into sympathy with God's wide-reaching love. It makes us free of ways by which he walks in fatherhood.

Bible-reading and prayer—these are the two aids to faithfulness. When we falter in our allegiance to Christ, we need to look into his Word, then look into his face, and strength will be received for a fresh attempt at service. Let us not give up because of one failure, or two, or a hundred, but remembering that each time we sin against him Christ will forgive us if we ask him, let us put aside hindrances and stand in his strength.—Forward.

Do you suppose that God is an inferior sort of a father? Do you suppose that there are impulses in us toward our children, or in our fathers toward us, that are not simply just the dim and the faded suggestion of nobler and diviner impulses of the father heart of God? Prayer in the sense of supplication for real things becomes a rational reality to men who believe in God in Jesus Christ.—Robert E. Speer.

BARRETT INSTITUTE

A select school of shorthand and typewriting, having the finest quarters, best equipment, highest standard, and strongest faculty of any similar institution in the United States. Special summer term and reduced tuition—July 5 to Sept. 1.

MAJESTIC BUILDING, 75 MONROE ST.

DON'T THROW AWAY

OLD Newspapers, Books, Magazines or waste paper. Your Church Debt easily reduced by selling to us. Write for information and prices.

The Western Paper Stock Co.

1452-60 Indiana Avenue, - - - - Chicago

SAVINGS of 1-2 GUARANTEED

ON CASKETS AND FUNERAL FURNISHINGS

No one can tell when he may be called on to select a casket. Hence the fact that you can save half and be assured of better services, should interest you. We guarantee to furnish at $15.00, a casket equal to any $30.00 casket obtainable elsewhere. And higher priced goods are proportionately low.

We are able to save the people half because we deal with them direct from the factory and are the only casket manufacturers who do.

OUR PRICES ARE THE SAME TO ALL

They are marked in plain figures so that you know you are not paying more than others. Rich and poor fare equally at our hands. Justice is done to all.

If you find yourself short of money as often happens when a dear one is removed, you need not worry. We give credit to responsible parties, thus enabling you to have the kind of funeral you desire without incurring any immediate expense.

VISIT OUR NEW HEADQUARTERS

at the corner of Randolph St., and Michigan Ave., opposite the Public Library, where we have just opened the most thoroughly equipped undertaking establishment in the country—opened it to the public in the full sense of the word for it is free to all.

The Western Casket & Undertaking Co.

UNDERTAKERS & EMBALMERS

"NOT IN THE TRUST"

D. S. Sattler, President and Treasurer.
W. E. Gerry, Vice-President and General Manager.

Central Office, Randolph St. and Michigan Ave
Phone Central 368